Kitāb As-Sunnah

From the "Masāil" of

Harb ibn Ismā'īl Al-Karmānī (d. 280h)

rahimahullāhu ta'ālā

AL-AQEEDAH

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Translator's note

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allāh, the Most Merciful the Most Beneficent. And may the abundant peace and blessings of Allāh be upon the final messenger Muhammad ibn 'Abdillāh, his family, his companions and whoever follows them in goodness until the Day of Resurrection.

Thereafter:

In front of you is a translation of the excellent work:

كتاب السنة من مسائل حرب ابن إسماعيل الكرماني

Kitāb As-Sunnah from the "Masāil" of Harb ibn Ismā'īl Al-Karmānī *rahimahullāh*

This work is considered one of the works of '*aqīdah* in which the author narrates the agreements in issues of belief and *Sunnah* which he heard from the *Salaf*; in this case particularly from Ahmad ibn Hanbal and Ishāq ibn Ibrāhīm (or ibn Rāhūyah) *rahimahumā Allāh*.

The text of this book is not an independent book on its own, rather it was derived from a larger work by the author named "Al-Masāil". The *muhaqqiq* of this work – Shaykh 'Ādil Ālu Hamdān – describes this in his introduction to the book which has also been included in this translation.

As for the translation and setup of the English text, I have done my utmost to stick to the setup, punctuation and numbering of the Arabic *tahqīq* of Shaykh 'Ādil, so the one who wants to look into the Arabic text easily can find what he is looking for. Another thing to mention is, that the *muhaqqiq* included sources, explanations, comments, and additional narrations in his footnotes. In this translation everything which deals with the authenticity and grade

of a *hadīth* from the Prophet (*sallAllāhu 'alayhi wa sallam*) has been included along with everything which clarifies and aids the reader in understanding the intended meaning in the narrations. Any footnotes from myself begins with "Translator".

I ask Allāh to benefit the author, the *muhaqqiq*, the translator and the reader of this excellent and most necessary work with regards to issues of belief, and to make our deeds sincerely seeking His Face alone. *Allāhumma āmīn*.

Abū Hājar (1442h / 2021)

Introduction

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Verily all praise is due to Allāh, we praise Him, we ask Him for help and we ask for His forgiveness. And we seek refuge with Allāh from the evil within ourselves and from our evil deeds. Whoever Allāh guides then no-one can misguide him, and whoever Allāh misguides then no-one can guide him. I bear witness that no-one is worthy of worship besides Allāh alone Who has no partner, and I bear witness that Muhammad is His slave and messenger. May the peace and blessing of Allāh be upon, his family and his companions.

Thereafter:

Verily the book **"Masāil Harb ibn Ismā'īl Al-Karmānī"** (d. 280h) *rahimahullāh*, is a book of great importance and huge benefit. In it, the author gathered what he heard from the two Imāms, Ahmad ibn Hanbal and Ishāq ibn Rāhūyah – *rahimahumā Allāhu ta'ālā* – of issues, and he followed that up with his own narration from other than these two from the leaders of *Sunnah* and *hadīth* among the *Sahābah*, the *Tābi'ūn* and those who came after them, may Allāh the Exalted have mercy upon them all.

It is an all-including book regarding the issues of beliefs, acts of worship, interactions, manners, *tafsīr*, *jarh* and *ta'dīl* and other than these among the issues of knowledge.

Ibn Taymiyyah said in "Dar At-Ta'ārud" (2/22): *"And his (i.e. Harb) 'Masāil' are well-known which he conveyed from Ahmad, Ishāq and other than these. And along with it he mentioned what he mentioned from the narrations from the Prophet (sallAllāhu 'alayhi wa sallam), the Sahābah and others than them. And it is a big book which he wrote in the way that Al-Muwatta and books similar to it were written."*

And among that which the author – *rahimahullāh* – showed great attention to in this book of his was:

– The Issues of *Sunnah* and *I'tiqād* (beliefs) –

Verily did Harb – *rahimahullāh* – show great attention to these issues with excellent care.

So he began it in by mentioning the summarized belief of the people of *Sunnah* and *Athar*; those whom he met and took knowledge from, from all of the countries, such as Ahmad ibn Hanbal, Ishāq ibn Rāhūyah, Sa'īd ibn Mansūr, Al-Humaydī and other than these among the leaders of the *Sunnah* – *rahimahumullāh*. So he conveyed their summarized belief in the issues of *Sunnah* and *I'tiqād* (beliefs) with the best conveyance.

Then after this summarization he began to write a chapter on every belief among these beliefs which he summarized and mentioned the agreement regarding, and provided evidence for it from what he heard of attributed *ahādīth* (i.e. to the Prophet (*sallAllāhu 'alayhi wa sallam*) and the *āthār* narrated from the Sahābah (*radiAllāhu 'anhum*), the *Tābi'ūn* and those who came after them from those whom he met from the people of knowledge and *Sunnah*. And he did not restrict it only to what he heard from the two Imāms, Ahmad and Ishāq – *rahimahumā Allāh* – as the title of the book itself suggests.

So this book of his became a gathering of many of the well-known narrations, the *āthār* from the *Sahābah* and the sayings of the leaders of the *Sunnah* in the issues of belief. And some of these you can almost not find anywhere else than this book.

And when these issues related to the *Sunnah* were submerged in this great book, between issues of the acts of worship, the interactions, the manners, the *jarh* and *ta'dīl* and other than these, they became ignored among many from the people of knowledge due to its presence outside of its natural place. So I took it up to

bring it out into a single work in order for the people of *Sunnah* and *Athar* to benefit from it.

After that, I added to this Book what I fell upon of narrations and *āthār* which were narrated from the author in places that have no relation to the issues of *Sunnah* and *I'tiqād*, and that is:

1. From that which Harb – *rahimahullāh* – mentioned in his "Masāil" from the narrations and *athar* which are related to *i'tiqād*, in other than its natural place in the chapters.
2. From that which is written down in the books of the people of knowledge of narrations, *āthār* and issues by way of the author.

And I verily named this book **"Kitāb As-Sunnah"** while following the early *Salaf* in their naming of books regarding beliefs with this name.

As for Harb – *rahimahullāh* – then he did not give it this name. Rather he began these chapters (regarding Sunnah and belief) in his book "Al-Masāil" with his words: "*Bāb Al-Qawlu Bil-Madhhab*"[1]

And know – may Allāh give you success in following the *Sunnah* – that the author – *rahimahullāh* – verily wrote an independent book regarding the clarification of the *'aqīdah* of *Ahlus-Sunnah wal-Jamā'ah* and the answer to the Jahmiyyah, the Murjiah, the Khawārij and other than them among the misguided sects, and he verily named it: "Kitāb As-Sunnah Wal-Jamā'ah". This is a lost book, and what seems to be clear is that it is not this book which is in front of us, and soon a definition of it in detail will come.

That, and I ask Allāh to make us and you firm upon Islam and *Sunnah*, and that our deeds are sincerely for His Face and in

[1] *Bāb Al-Qawlu Bil-Madhhab* can be translated as: 'Chapter: The Word about the *Madhhab* (path or way).'

accordance with the *Sunnah* of His Prophet (*sallAllāhu ʻalayhi wa sallam*).

Allāh is behind the intention and He is enough for us, and the best Disposer of Affairs. There is no power nor might except with Allāh.

Written by:

Abū ʻAbdillāh

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A biography of the author

*** The name:** Harb ibn Ismā'īl ibn Khalaf

Note: It has verily been narrated that the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) disliked the name Harb and that he changed the name (of someone named Harb) one time, and that he refused someone named as such to milk his camel for him.

The author did not change his name, nor did the elders among his *shuyūkh* change it for him. Perhaps this is due to the difference of opinion in this issue.

*** The *Laqab* (denomination):**

Al-Handhalī

As-Sīrjānī: The ascription to Sīrjān, and it is from the biggest regions of Karmān. (Mu'jam Al-Buldān 3/295)

Al-Karmānī: The ascription to Karmān. And it is with *fathah* and then *sukūn* and the last of it is (the letter) *nūn*. And perhaps it was with *kasrah* (i.e. Kirmān), but with *fathah* is more known to be correct. And it (i.e. Karmān) is a well-known territory which contains major countries, villages and cities, (and it is) between Fāris, Makrān, Sijistān and Khurasān. (Mu'jam Al-Buldān 4/454)

*** The *Kunyah* (nickname):** Abū Muhammad.

*** The time of birth:** Within the year 190 after *hijrah*.

*** His *shuyūkh*:**

He heard from many of the people of knowledge of his times. Among the most prominent ones are:

Abū Dāwūd At-Tayālisī (d. 204h), Abū Bakr Al-Humaydī 'Abdullāh ibn Az-Zubayr (d. 219h), Sulaymān ibn Harb (d. 224h.), Abū 'Ubayd Al-Qāsim ibn As-Sallām (d. 224h), Sa'īd ibn Mansūr (d. 227h), 'Alī ibn Al-Madanī (d. 234h), Ishāq ibn Rāhūyah (d. 238h),

Abū Thawr (d. 240h), ‘Abbās ibn ‘Abdul-‘Adhīm Al-‘Anbarī (d. 240h), Ahmad ibn Hanbal (d. 241h), Ahmad ibn Nasr An-Naysabūrī (245h), Abū Dāwūd As-Sijistānī (d. 275h), Abū Hātim Ar-Rāzī (d. 277h), Abū Zur’ah Ad-Dimashqī (d. 281h) – *rahimahumullāhu ta’ālā* – and others than them.

*** His students:** Al-Khallāl ibn Muhammad ibn Hārūn (d. 311h) the author of “As-Sunnah”, Abū Muhammad ibn Abī Hātim Al-Marwazī (d. 327h) the author of the book “Al-Jarh wat-Ta’dīl”, Al-Qāsim ibn Muhammad Al-Karmānī, ‘Īsā ibn Muhammad ibn Sa’īd, Nāzil At-Tartūs, ‘Abdullāh ibn Ishāq An-Nahāwandī, ‘Abdullāh ibn Ya’qūb Al-Karmānī, ‘Umar ibn Al-Husayn ibn ‘Abdillāh ibn Ahmad Abū Al-Qāsim Al-Kharqī and others than them.

*** His traces of knowledge:**

1. The book **”Al-Masāil”**, and from it this book **“As-Sunnah”** was derived.

Ibn Taymiyyah said in “Dar At-Ta’ārud” (2/22): *“And his (i.e. Harb) ‘Masāil’ are well-known, which he conveyed from Ahmad, Ishāq and other than these. And along with it he mentioned what he mentioned of the narrations from the Prophet (sallAllāhu ‘alayhi wa sallam), the Sahābah and others than them. And it is a big book which he wrote in the way that Al-Muwatta and books similar to it were written.”*

Ibn Al-Qayyim said in “Ijtimā’ Al-Juyūsh” (p. 352): *“Harb Al-Karmānī, the companion of Ahmad and Ishāq – rahimahumā Allāhu ta’ālā – and he has significant issues from them.”*

And he said in “Hādī Al-Arwāh” (2/827): *“Harb is the companion of Ahmad and Ishāq, and from them he has (conveyed) significant issues. And he took from Sa’īd ibn Mansūr, ‘Abdullāh ibn Az-Zubayr Al-Humaydī and this generation. He verily narrated these beliefs from them and their agreement regarding it.”*

Adh-Dhahabī said: *“The ‘Masāil’ of Harb is among the most precious of the books of the Hanābilah. And it is big in two volumes.”*

And Yūsuf ibn ʿAbdil-Hādī said: *"And his 'Masāil' was very good. He outdid his companions and he narrated from him – i.e. Ahmad – what no-one else besides him narrated from him."*

And Abū Bakr Al-Khallāl said: *"(He was) A significant man (and) Abū Bakr Al-Marrūdhī encouraged me to go out to him, and he said to me: 'Stay here with me in a room', when he would go to Abū 'Abdillāh, and he used to write for me with his own writing 'issues' which he had heard from Abū 'Abdillāh. And Abū Bakr Al-Marrūdhī wrote to me (a letter) for him (containing) text and some signs which Harb knew. So I came to him with the letter and it made him happy, and he showed it to the people of his country, and he honored me. I heard from him these 'Masāil' and he was an old man. He had (narrations) from Abū Al-Walīd and Sulaymān ibn Harb and other than them, and his age was more than that. But he said to me: 'I used to practice Sufism before, but I would not progress in listening.' And he said to me: 'These 'Masāil' I memorized before I would go to Abū 'Abdillāh, and before I would go to Ishāq ibn Rāhūyah.' And he said to me: 'They are four thousand from Abū 'Abdillāh and Ishāq ibn Rāhūyah and he had not prepared them on beforehand.' And he was the faqīh of the country, and the leader had made him in authority over the issue of judgment and other things in the country."*

And nothing from this great work is known today except two parts.

The first: It begins from the chapter of *tahārah* (purification) and ends with the chapters of *salāh* (prayer). And I verily shared an incomplete part of it with the *tahqīq* of the Shaykh Al-Walīd Al-Fariyyān which was published by Dār Al-Athīr in the year 1431 after *hijrah*.

After that, the Shaykh Muhammad As-Sarī' shared it again in its complete form, published by Dār Ar-Rayyān in the year 1434 after *hijrah*.

The second: It begins from the chapter of *nikāh* (marriage) and until the end of the book. It was verily realized in a thesis in order to achieve a doctorate from the University of Umm Al-Qurā in the

year 1422 after *hijrah*. Fāyiz ibn Ahmad Hābis made the *tahqīq* and it has not been published yet. After that, the Shaykh Nāsir Salamah shared it, and it was published in Dār Ar-Rushd in Riyād in the year 1425 after *hijrah*.

2. The book **"As-Sunnah Wal-Jamā'ah"**

Harb Al-Karmānī – *rahimahullāh* – wrote an independent book about the *Sunnah* and beliefs, and that is something other than what he included in his book "Al-Masāil".

Among those who mentioned this:

1 – As-Sijzi in his letter to the people of Zabīd regarding the letter and the sound[2] (p. 231): *"And let him look a lot into the books of Sunan from those who were before, such as: Abū Dāwūd As-Sijistānī, 'Abdullāh ibn Ahmad ibn Hanbal, Abū Bakr Al-Athram, Harb ibn Ismā'īl As-Sīrjānī, Khusaysh ibn Asram An-Nasāī, 'Urwah ibn Marwān Ar-Riqqī, 'Uthmān ibn Sa'īd Ad-Dārimī As-Sijistānī."*

2 – Ar-Rāmahurmuzī in his book "Al-Muhaddith Al-Fāsil" (p. 309) when he said: *"He wrote a letter which he named 'As-Sunnah Wal-Jamā'ah.'"*

3 – Yāqūt Al-Hamawī in "Mu'jam Al-Buldān" (3/296). He said: *"Az-Zuhrī said: Harb ibn Ismā'īl met Ahmad ibn Hanbal – radiAllāhu 'anhu – and he accompanied him, and he has some works in fiqh, among which are the book 'As-Sunnah Wal-Jamā'ah.'"*

4 – Abū 'Abdillāh Muhammad ibn Ahmad ibn Ibrāhīm Ar-Rāzī in his "Mashīkhah" (p. 167), because he verily said when speaking about his narrations from his *shaykh* Abū Al-Hasan 'Alī ibn 'Ubayd-Allāh ibn Muhammad Al-Hamadhānī: "*And in my bibliography from him with the writing of my father – rahimahullāh: 'Kitab As-Sunnah' by Harb ibn Ismā'īl As-Sīrjānī, and my father did not clarify the narration."*

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[2] I.e. that the Qurān is the Word of Allāh not created and Allāh speaks with letters and sound.

5 – Ibn Hajr in his explanation of Sahīh Al-Bukhārī. He verily said (5/183): *"And Harb Al-Karmānī said in the book 'As-Sunnah': 'I heard Ishāq ibn Rāhūyah say: It has been correctly narrated that Allāh created Ādam in His image.' And Ishāq Al-Kawsaj said: 'I heard Ahmad say: It is a sahīh hadīth.'"*

I say: And this conveyance is not the one which is in front of us from the book "Al-Masāil"!!

So this is what I fell upon among those who said that Harb – *rahimahullāh* – had an independent book regarding the *Sunnah*. Even though most of those who wrote a biography on him only mentioned his book "Al-Masāil"!

And I verily looked close at those who narrated much from him, such as Ibn Taymiyyah, Ibn Al-Qayyim and Ibn Rajab and other than those, but I did not find from them that they narrated from the book "As-Sunnah Wal-Jamā'ah", rather all of their narrations from him are from the book "Al-Masāil".

*** The sayings of the people of knowledge regarding him:**

Al-Khallāl said: *"He was a very significant man. Al-Marrūdhī encouraged me to go out to him."*

Adh-Dhahabī said in "Al-'Uluw" (2/1179): *"Harb was among the vessels of knowledge. He carried (knowledge) from: Ahmad and Ishāq. And he was the scholar of Karmān in his time. He is mentioned along with Al-Athram and Al-Marrūdhī. Al-Khallāl travelled to him and (narrated) much from him."*

*** His death:** The year 280 after *hijrah*.

The sources of the biography: "Tabaqāt Al-Hanābilah" (1/388), "Al-Jarh Wat-Ta'dīl" (3/253), "As-Siyar" (13/244), "Tabaqāt Al-Huffādh" by Adh-Dhahabī (2/613) and "Al-Ansāb" by As-Sam'ānī (10/404).

The translated text of the book

Chapter: The word regarding the *madhhab*

1 – This is the *madhhab* (path, way, belief) of the leaders of knowledge, the people of *athar* (narration), and the people of *Sunnah* – those who are known for it (i.e. the *Sunnah*) and who are followed it in. [From the companions of the Prophet (*sallAllāhu 'alayhi wa sallam*) until this day of ours].

And I met whom I met from the scholars of the people of 'Irāq, Hijāz, Shām and others than them.

So whoever opposes anything from these *madhāhib* (pl. *madhhab*) or speaks badly of it, or criticizes the one who speaks of it, then he is a [*mukhālif* (opposer)] *mubtadi'* (innovator) who has left the *Jamā'ah*, he has deviated from the *manhaj* of the *Sunnah* and the Path of Truth.

And this is the *madhhab* of Ahmad, Ishāq ibn Ibrāhīm ibn Makhlad, 'Abdullāh ibn Az-Zubayr Al-Humaydī, Sa'īd ibn Mansūr and others than them, among those whom we sat with and whom we took knowledge from. So from their words was:

2 – *Al-Īmān* (belief) is in: Speech, deeds, intention and holding on to the *Sunnah*.[3]

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[3] This is an agreement which Harb Al-Karmānī conveys from those whom he met from the people of knowledge. Also many others from the people of knowledge conveyed the agreement upon the fact that *īmān* has three pillars, that if they are not gathered then the *īmān* is not correct, such as Ash-Shāfi'ī, Al-Ājurrī, Ibn Battah – *rahimahumullāh* – and others than them as well.
The *Salaf* would have different expressions with regards to *īmān*. Some would say: '*Īmān* is in words and deeds' while others would say: '*Īmān* is in words and deeds and intention'. And with all their expressions they all intend the same thing. That *īmān* is in the words of the heart and the tongue, and the deeds of the limbs and the heart. And verily will the author narrate the sayings of the *Salaf* in this issue in the chapter regarding *īmān*.

3 – And *īmān* increases and decreases.

4 – And *istithnā* (an exception) is made in *īmān* [except that the exception is not doubt, rather it is] a *Sunnah* which has gone forth from the scholars.[4]

5 – And if a man is asked: *"Are you a believer?"* Then he should say:

a. I am a believer *in shā Allāh*.
b. Or I hope I am a believer.
c. Or he says: I have believed in Allāh, His angels, His books and His messengers.

6 – And whoever claims that *īmān* is in words without deeds, he is a *murjī*.

7 – And whoever claims that *īmān* is in words and that the deeds are laws, he is a *murjī*.

8 – And if he claims that *īmān* does not increase and decrease, then he is a *murjī*.

9 – And if he says: 'Verily *īmān* increases but do not decrease', then he has verily said the statement of the Murjiah.

10 – And whoever does not consider the *istithnā* (exception) in *īmān* (as legislated), he is a *murjī*.

11 – And whoever claims that his *īmān* is like the *īmān* of Jibrīl or the angels, he is a *murjī*, and he is more wicked than the *murjī*, because he is a liar.

12 – And whoever claims that the people do not differ in their *īmān*, he has verily lied.

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[4] Translator: See the next paragraph (**5**) to see what the *istithnā* (exception) in *īmān* is.

13 – And whoever claims that the acknowledgment (of *īmān*) benefits (if it is) in the heart, even if he does not utter it, he is a *jahmī*.

14 – And whoever claims that he is a believer with (i.e. in the Sight of) Allāh, who has completed *īmān*, then this is from the most hideous of the statements of the Murjiah and the most horrible.

15 – And the *Qadar* (Divine Decree), the good of it and the evil, the small of it and the big, the apparent of it and the hidden, the sweet of it and the bitter, the loved of it and the hated, the good of it and the bad of it and the first of it and the last:

Is (all) from Allāh *tabāraka wa ta'ālā*. A judgment which He judged upon His slaves and a decree which He decreed upon them. None of them escape the *Mashīah* (Will) of Allāh – *'azza wa jalla* – and they do not transgress His judgment:

Rather they all end up with what He has created them for, and they fall in what He has decreed for them without any exception, and this is justice from Him *'azza Rabbunā wa jalla*.

And fornication, stealing, drinking alcohol, killing a person, consuming illegal wealth, associating partners with Allāh, sins and acts of disobedience are all with a judgment and decree from Allāh, without anyone from the creation has an argument against Allāh. Rather the conclusive argument belongs to Allāh.

﴿ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴾

"He is not asked about what He does, while they will be asked."
(Al-Anbiyā 21:23)

16 – And the Knowledge of Allāh regarding His creation is pre-existing and with a Will from Him; He verily knew the sin from Iblīs and about others than him among those who disobeyed Him, from the (first) time when our Lord – *tabāraka wa ta'ālā* – was disobeyed until the Hour is established. And He created them for that.

And He knew the obedience from the people of obedience towards Him, and He created them for that.

So everyone does what he was created for, and he ends up with what was decreed for him while this was known (by Allāh) regarding him. None of them escapes the *Qadar* of Allāh and His Will. And Allāh does whatever He wants.

17 – So whoever claims that Allāh – *tabāraka wa ta'ālā* – wanted goodness and obedience for those slaves who disobeyed Him, and that the slaves wanted evil and sin for themselves and so they acted against His Will, then he has verily claimed that the slaves are more prevailing than the Will of Allāh – *tabāraka wa ta'ālā dhikruhu*. So which lie against Allāh is bigger than this?!

18 – And whoever claims that anyone from the creation will end up with anything than what he was created for, he has verily negated the Power of Allāh over His creation. And this is (saying) falsehood about Allāh and lying about Him.

19 – And whoever claims that fornication is not (performed) with *Qadar*, to him it is said:

"Do you see this woman who became pregnant from fornication and then gave birth to a child, did Allāh – 'azza wa jalla – want to create that child? And did this go forth in His pre-existing Knowledge?"

If he says: *'No'*, then he has claimed that there is another creator along with Allāh, and this is a saying which resembles *shirk*, rather it is *shirk*.

20 – And whoever claims that stealing, drinking alcohol and consuming illegal wealth is not with a judgment and decree from Allāh, he has verily claimed that this person is capable of consuming the provision of others (without Allāh decreeing for the other person's provision to decrease).

And this is a saying which resembles the saying of Al-Majūs (Magians) and An-Nasārā (Christians).

Rather he consumes his provision, while Allāh has decreed for him that he should consume it the way which he consumed it.

21 – And whoever claims that killing a person is not with the *Qadar* of Allāh – *'azza wa jalla* – he has verily claimed that the killed one died before his decided time. So which *kufr* to Allāh is clearer than this?!

Rather all of this is with a predetermination from Allāh – *'azza wa jalla* – and *Qadar*. And all of this is in accordance with His Will over His creation, His Arranging among them and what has already gone forth in His pre-existing Knowledge regarding them. And He is the Just and the Truth who does whatever He wants.

22 – And whoever acknowledges the (pre-existing) knowledge, then this necessitates for him to acknowledge the Decree and the Will upon (even) the small and insignificant. And Allāh is the One Who harms and benefits and He is the One Who misguides and guides. So Blessed is Allāh, the Best of all creators.

23 – And we do not testify for anyone among *Ahlul-Qiblah*[5] that he is in the fire due to a sin which he committed, or a major sin which he performed, except if there is a *hadīth* regarding this. (In this case) then the *hadīth* is narrated just as it was narrated. A person believes in it and accepts it, and he knows that (the truth) is as stated by the hadith, and he does not establish the *shahādah* (testimony).[6]

24 – And he does not testify for anyone that he is in Paradise due to his good deeds or some goodness which he performed, except if there is a *hadīth* regarding this. (In that case) then the *hadīth* is

[5] Translator: *Ahlul-Qiblah* is the people who take the Ka'bah in Makkah as their direction of prayer and pray the five Islamic prayers.

[6] Translator: The *shahādah* (testimony) here refers to testifying for the mentioned people that they are in Hellfire.

narrated just as it was narrated and he believes in it, accepts it and knows that (the truth) is as stated by the *hadīth*, and he does not establish the *shahādah* (testimony).

25 – And the *Khilāfah* is with Quraysh as long as there remains two people (on earth).

It is not for anyone to dispute with them in it, to rebel against them or to acknowledge it (i.e. the *Khilāfah*) for anyone else but them until the Hour is established.

26 – And *jihād* is continuous and established with the leaders – whether they are righteous or wicked – and it is not invalidated by the oppression of the oppressor and the justice of the just.

27 – And the *Jumu'ah* (prayer), the two '*Eīd* (prayers) and the *Hajj* with the ruler (is continuous and established), even if they are not righteous, just and God-fearing.

28 – And paying the tax, the alms (i.e. *zakāt*), then tenth, the *faī*, the *ghanīmah* to the leaders (is continuous and established), whether they are just in this or they oppress.

29 – And the submission to the one whom Allāh has made responsible for your affair (is obligatory). Do not retract your hand from obedience and do not rebel against him with your sword until Allāh makes for you a solution and a way out.

30 – And that you do not rebel against the ruler. (Rather) you listen and obey and do not violate the *bay'ah* (pledge of alliegiance). Whoever does this he is a *mubtadi'*, *mukhāriq*[7] and a person who has left the *Jamā'ah*.

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[7] Translator: A *mukhāriq* means one who passes through. In this context it is referring to the words of the Prophet (*sallAllāhu 'alayhi wa sallam*) when he described the Khawārij he saying: ***"They will pass through the religion just like an arrow passes through the target. And they will not return to it (again)."*** (Sunan Abū Dāwūd)

31 – But if the ruler orders you to do something which is disobedience to Allāh, then you should not obey him at all. And it is not allowed for you to rebel against him nor to deny him his right.

32 – And withholding (from rebelling and fighting) during *fitnah*[8] is a continuous *Sunnah*, which it is obligatory to adhere to.

Then if you are tested, then put forth yourself (i.e. life) and wealth but not your religion.

And do not aid in the *fitnah* with hand or tongue, rather hold your hand, tongue and desires back. And Allāh is the One who puts to trial.

33 – And withholding from (harming) *Ahlul-Qiblah* and do not declare *takfīr* upon any of them due to a sin and do not exit them from Islām due to a deed, except if there is a *hadīth* regarding that. (In that case) then the hadith is narrated just as it was narrated and you believe in it, accept it and you know that (the truth) is as it stated. (Deeds) such as:

Leaving the prayer[9]……...…….

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[8] Translator: *Fitnah* here refers to disagreement, fighting and rebellion within the Muslim state where Muslims are fighting each other.

[9] This is an agreement regarding the *kufr* of the one who leaves the prayer narrated here by Al-Karmānī. The *ahādīth* stating this are well-known and the agreements have been narrated by others before him.
The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"There is nothing between the slave and shirk, except leaving the prayer. So whoever leaves it has verily committed shirk."*** (Sahīh Ibn Mājah)
And he (*sallAllāhu 'alayhi wa sallam*) said: *"The covenant which stands between us and them is the prayer, so whoever leaves it he has verily committed kufr." (At-Tirmidhī, Ahmad, Ibn Hibbān, An-Nasāī - sahīh)*
And it is narrated with a *hasan* chain of narration: *"From Mujāhid Abū Al-Hajjāj, that he asked Jābir ibn 'Abdullāh (radiAllāhu 'anhu): 'What used to differentiate between kufr and īmān for you (i.e. the Sahābah) in the time of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam)?' He (i.e. Jābir) said: 'The prayer.'"* (Sharh Usūl Al-I'tiqād Ahlus-Sunnah by Al-Lālakāī 4/829) =

drinking alcohol[10] and what is similar to this. Or that he innovates an innovation where the follower of it (i.e. the innovation) is ascribed to *kufr* and having left Islām. And follow the narration in this and do not exceed it.

And Abū Hurayrah (*radiAllāhu 'anhu*) said: *"The Companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) would not consider leaving any of the deeds as kufr, except the prayer."* (Al-Hākim – *sahīh* according to the conditions of Al-Bukhārī and Muslim)

And Ayyūb As-Sikhtiyānī said: *"Leaving the prayer is kufr. There is no disagreement regarding this*." (Ta'dhīm Qadr As-Salāh by Al-Marwazī)

And Ishāq ibn Rāhūyah said: *"It has verily correctly been narrated from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) that the one who leaves the prayer is kāfir. And likewise was the opinion of the people of knowledge from the time of the Prophet (sallAllāhu 'alayhi wa sallam) until this day of ours; that the one who leaves the prayer on purpose without an excuse, until its (prescribed) time leaves, he is kāfir."* (Ta'dhīm Qadr As-Salāh by Al-Marwazī 2/929)

And Al-Hasan Al-Basrī said: *"It has reached me that the Companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) used to say: 'Between the slave and between him committing shirk whereby he commits kufr, is that he leaves the prayer without any excuse."* (Sharh Usūl I'tiqād Ahlus-Sunnah by Al-Lalakai)

And Imām Ahmad said: **"***And there is nothing from the deeds where leaving it is kufr, except the prayer. Whoever leaves it, then he is kāfir."* (Usūl As-Sunnah by Imām Ahmad – the *riwāyah* of 'Abdūs)

[10] Many *ahādīth* and *āthār* were narrated regarding the negation of īmān for the one who drinks alcohol and likening him with the worshipper of Al-Lāt and Al-'Uzzā, and that whoever drinks it and then dies then he dies as a *mushrik kāfir*. And I (Shaykh 'Ādil) verily narrated them in the book "Al-Īmān" by Imām Ahmad rahimahullāh.

I say: Many from the people of knowledge return the issue of the one who drinks alcohol to the one who leaves the prayer, because the one who drinks alcohol will leave the prayer and whoever leaves the prayer has committed *kufr*.

'Abdullāh ibn 'Amr (*radiAllāhu 'anhu*) said: *"That I would commit fornication is more beloved to me than that I would drink alcohol. Verily if I drank alcohol then I would leave the prayer, and whoever leaves the prayer have verily committed kufr."* (Narrated by Ahmad ibn "Al-Īmān" (233))

34 – And I do not like the prayer behind the people of innovation or the prayer upon any of them who dies.[11]

35 – And the one-eyed [Ad-Dajjāl] will emerge; there is neither doubt about this nor uncertainty. And he is the biggest liar among (all) liars.

36 – And the punishment of the grave is true. The slave will be asked about his Lord, his prophet and about his religion, and he will see his place in Paradise and Hellfire.

37 – And Munkar and Nakīr are true, and they are the two (angels) who will ask questions in the graves. We ask Allāh for firmness.

38 – And the *Hawd* (basin) of Muhammad (*sallAllāhu 'alayhi wa sallam*) is true. [A Basin] which his *Ummah* will reach, and it has vessels with which they drink from it.

39 – And the *Sirāt* (path) is true. It is placed over Hellfire and the people will pass over it. And the Paradise is after it. We ask Allāh for safety and for passing (it).

40 – And the *Mīzān* (weight) is true. In it the good and bad deeds are weighed, just as Allāh wants them to be weighed in it.

41 – And the Trumpet is true. Isrāfīl will blow it in and the creation will die. Then he will blow in it [again] and they will stand up in

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[11] The author ascribed this (opinion) to himself and verily did many of his *shuyūkh* also have this opinion. And he means the *bid'ah ghayr al-mukaffirah* (the innovation which does not amount to major *kufr*). But regarding the innovation which amounts to *kufr*, such as the Jahmiyyah and the Qadariyyah who negate the pre-existing Knowledge of Allāh the Exalted, the extreme of the Rāfidah and others than them among those whom the *Salaf* spoke the *takfīr* upon them and exiting them from the religion of Islām, then behind the likes of these one does not pray nor (does he pray) upon them (when they die), just like the details of this will come in what the author will mention of *āthār* from the *Salaf* regarding these issues.

front of the Lord of all the worlds for the account and the judging, the reward and punishment and for Paradise and Hellfire.

42 – And *Al-Lawh Al-Mahfūdh* (the Preserved Tablet) is true. From it the deeds of the slaves are copied, due to what has already gone forth in it of decrees and judgment.

43 – And the pen is true. With it Allāh wrote the decrees of everything, and He accounted for it in the mention. Blessed is our Lord the Exalted.

44 – And the intercession on the Day of Judgment is true. A people will intercede for others and they will not end up in Hellfire (due to this).

And some people will exit the fire after having entered it due to the intercession of those who intercede.

And some people will exit the fire by the Mercy of Allāh after He will let them stay there for as long as Allāh wants.

45 – And some people will remain in the Hellfire forever, and they are the people of *shirk*, denial, rejection and *kufr* to Allāh.

46 – And death will be slaughtered on the Day of Judgment between Paradise and Hellfire.

47 – And verily has Paradise and whatever is in it already been created, and Hellfire and whatever is in it has already been created. Allāh – *'azza wa jalla* – created them and then He created the creation for them. They will not cease to exist, nor will anything which is in them cease to exist.

48 – Then if an innovator or a *zindīq* uses the Words of Allāh as argument:

﴿ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ﴾

"Everything will be destroyed except His Face." (Al-Qasas 28:88)

And similar to this [from the unclear of the Qurān].

Then say to him: Everything for which Allāh has written the end and destruction will be destroyed. But the Paradise and Hellfire were created for staying (forever) and not for ending nor for being destroyed, and they are from the *ākhirah* and not from *dunyā*.

And the *Hūr Al-'Īn* (maidens of Paradise) do not die at the time of the establishment of the Hour, nor at the time of the blowing (in the Trumpet) nor ever. Because Allāh – *tabāraka wa ta'ālā* – created them for staying (forever) and not for ending, nor did He write for them that they should die. So whoever says something else than this: He is a *mubtadi'* (innovator) and *mukhālif* (opposer), and he has verily deviated from the correct path.

49 – And Allāh created seven heavens each one on top of the other and seven earths each one below the other. Between the highest earth and the lowest heaven there is the travel distance of five hundred years and between every heaven [to the next heaven] there is the travel distance of five [hundred] years.

50 – And the water is above the [highest] seventh heaven, and the Throne of *Ar-Rahmān* – *'azza wa jalla* – is above the water, and Allāh – *tabāraka wa ta'ālā* – is upon the Throne.

51 – And the *Kursī* (Footstool) is the place of His Two Feet.[12]

52 – And He knows what is in the seven heavens, what is in the seven earths, whatever is between them, what is below them, what is below the soil, what is in the depth of the ocean, the sprout of every hair, every tree, every plant, every seed, the fall of every lead

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[12] Just as this was firmly established from Ibn 'Abbās and Abū Mūsā Al-Ash'arī (*radiAllāhu 'anhumā*), and I verily narrated this from them both in the book "Ithbāt Al-Hadd Lillāh Ta'ālā" (41) by Ad-Dashtī.
As for what is narrated from Ibn 'Abbās (*radiAllāhu 'anhu*) that the interpretation of the *Kursī* is knowledge, then this is not correctly narrated from him just as the leaders of *Sunnah* have mentioned. See my comment on the book "As-Sunnah" by 'Abdullāh ibn Ahmad (1133).

and He counted all of this. And (He knows) the number of pebbles, sand, dirt, the weight of the mountains, the drops of the rain, the deeds of the slaves, their traces, their speech, their souls, their mumbling and what their chests whisper to them. And He knows everything; nothing from all of this is hidden from Him.

53 – And He is upon the Throne above the seventh heaven. And around Him are veils: from fire, light, darkness and what (only) He knows best about.

54 – Then if an innovator, an opposer or a *zindīq* uses the Words of Allāh – *tabāraka wa ta'ālā Ismuhu* – as an evidence:

﴿ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴾

"And We are closer to him than (his own) **jugular vein."** (Qāf 50:16)

And His Words:

﴿ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

"And He is with you wherever you are. And Allāh is Seeing everything that you do." (Al-Hadīd 57:4)

And His Words:

﴿ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ ﴾

"There is no *najwā* (secret counsel) **of three except that He is the fourth of them."** (Al-Mujādilah 58:7)

Until His words:

﴿ هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ﴾

"And He is with them wherever they are." (Al-Mujādilah 58:7)

And similar to this from the unclear of the Qurān.

Then say to him: Verily (all) this means knowledge. Because Allāh – *tabāraka wa ta'ālā* – is upon the Throne above the highest seventh heaven. He knows all of this and He is separated from His creation, (and) no place is free from His Knowledge.

55 – And Allāh – *'azza wa jalla* – has a Throne, and the Throne has carriers who carry it.

56 – And He has a *hadd* (border). Allāh knows best about His border.[13]

57 – And Allāh is upon the Throne *'azza dhikruhu wa ta'ālā jadduhu wa lā ilāha ghayruhu.*

58 – And Allāh is Hearing, He does not doubt. Seeing, He does not become uncertain. Knowing, He is not ignorant. Generous, He is not stingy. Forbearing, He does not haste. Preserving, He does not

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[13] Verily did Abu Muhammad Mahmūd ibn Abī Al-Qāsim Ad-Dashtī (d. 660h) write an independent book regarding the establishment of the border for Allāh, which he named (translated): **"The establishment of the border for Allāh – *'azza wa jalla* – and that He is Sitting and Seated upon His Throne."** And verily did Allāh bestow upon me and my brother in religion Musallat Al-'Utaybī that we made *tahqīq* upon the book and realized it in the year 1431 after *hijrah*. In the introduction of this book I verily mentioned the issues related to the establishment of the border and the sitting for Allāh *'azza wa jalla*.
'Abdullāh ibn Al-Mubārak said: *"We know our Lord – the Mighty and Majestic – above the seven heavens upon the Throne separated from His creation by a border. And we do not say like the Jahmiyyah (that He is) right here. (And he pointed with his hand towards the ground)."* (As-Sunnah by 'Abdullāh – thābit 'anhu)
Abū Bakr Al-Khallāl narrated: *"And Muhammad ibn 'Alī Al-Warrāq informed us (and said): Abū Bakr Al-Athram narrated to us (and said): Muhammad ibn Ibrāhīm Al-Qaysī narrated to me and said: 'I said to Ahmad ibn Hanbal: It is said about Ibn Al-Mubārak when it was said to him: 'How do we know our Lord?' Then he said: 'In the seventh heaven upon His Throne with a border (i.e. separated from His creation).' So Ahmad said: 'It is (also) like that with us.'"* (Ithbāt Al-Hadd by Ad-Dashtī)
And Abū Hātim Ar-Rāzī said: *"We have met the scholars from all of the lands; Hijāz, 'Irāq, Shām and Yaman. And their madhhab was: that Allāh – 'azza wa jalla – is upon His Throne, separated from His creation, just as He has described Himself in His Book and upon the tongue of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) without (describing) how."* (Sharh Usūl I'tiqād Ahlus-Sunnah by Al-Lālakāī 1/197)

forget. Attentive[14], He is not careless. Observant, He is not heedless. He speaks, moves[15], hears, sees, looks, grasps, releases, [laughs], becomes happy, loves, dislikes, hates, becomes dissatisfied, becomes angry, shows mercy, pardons, forgives, gives, withholds and He descends every night to the lowest heaven however He wants and just as He wants.

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

"Nothing is similar to Him, and He is the Hearing the Seeing."
(Ash-Shūrā 42:11)

59 – And the heart of the slaves are between [two Fingers] from the Fingers of *Ar-Rahmān*; He turns them however He wants and fills them with what He wills.

60 – And He created Ādam with His Hand in His Image.[16]

61 – And the heavens and the earths are (all) in His Palm and Grasp on the Day of Judgment.

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[14] Using the word Attentive (arabic: يَقْظَانٌ) is from the angle of informing about Allāh and not naming Him. Because the issue of informing is wider than the issue of naming and describing, just as I clarified this is the book: "Al-Ihtijāj bil-Āthār As-Salafiyyah 'alā Ithbāt As-Sifāt Al-Ilāhiyyah war-Radd 'alā Al-Mufawwidah wal-Mushabbihah wal-Jahmiyyah."

[15] **I say:** The movement is a necessity of the Coming and the Descent, and verily did a group from the people of *Sunnah* and *hadīth* establish the movement for Allāh, and I mentioned this in the *tahqīq* of the book: "Ithbāt Al-Hadd Lillāhi Ta'ālā" by Ad-Dashtī (p.120).

[16] He is pointing towards the *hadīth* of Ibn 'Umar (*radiAllāhu 'anhu*) in which he said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Allāh created Ādam in the Image of Ar-Rahmān."*** And it is a *sahīh hadīth*. *Imām* Ahmad, *Imām* Ishāq ibn Rāhūyah and others among the leaders of *Sunnah* declared it as *sahīh*.
I say: The *Salaf* verily agreed upon the *damīr* (i.e. the word 'His') in this *hadīth* refers to Allāh the Exalted (and not Ādam himself), opposite of the misinterpreting Jahmiyyah and those who agree with them. And I prolonged the words regarding this issues in my comment on the book "Ithbāt Al-Hadd Lillāhi Ta'ālā" by Ad-Dashtī (54) and "Al-Ibānah As-Sughrā" by Ibn Battah (285).

62 – And He will put His Foot upon Hellfire so it will fold.

63 – And He will bring out some people from Hellfire with His Hand.

64 – And the inhabitants of Paradise will look at His Face and they will visit Him. And He will honor them and appear to them and give to them.

65 – And the slaves will be presented to Him on the Day of Judgment and Reckoning. Then He will undertake their account Himself, (and) He will not give the responsibility of doing this to anyone but Himself.

Mighty is our Lord and Majestic, and He is Capable of doing what He wants.

66 – And the Qurān is the Word (or Speech) of Allāh. In it He spoke, and it is not created. So whoever claims that the Qurān is created, he is a *jahmī kāfir*.

67 – And whoever claims that the Qurān is the Word of Allāh and then stops, and he does not say: 'It is not created', he is worse in *kufr* than the first one and more evil in his saying.

68 – And whoever claims that our pronunciation of the Qurān is created, and our recitation of it is created and that the Qurān is the Word of Allāh, he is an evil *jahmī* innovator.

69 – And whoever does not declare *takfīr* upon these people – and all of the Jahmiyyah – he is just like them (in judgment).

70 – And Allāh spoke to Mūsā [directly], and He passed the *Tawrah* (Torah) to him from His hand to his hand. And Allāh has always been speaking and knowing. So Blessed is Allāh, the Best of all creators.

71 – And the dream is from Allāh [*'azza wa jalla*], and it is true. If the one who dreams sees something in his sleep among that which

is not muddled (i.e. unclear), and he then informs a scholar about this, and he speaks the truth in it, and the scholar interprets it upon the correct foundation for its interpretation and he does not distort anything, in this case the dream and the interpretation of it are true.

And verily the dreams of the prophets were revelation. So which person is more ignorant than the one who insults a dream and claims that it is nothing? [And it has reached me that whoever says this does not consider (it obligatory) to perform *ghusl* after a wet dream]

72 – And it was verily narrated from the Prophet (*sallAllāhu 'alayhi wa sallam*): ***"That the dream of the believer is words [with which] the Lord speaks with His slave."***[17]

73 – And he said: ***"The dream is from Allāh."***[18] And all success is from Allāh.

And from the
well-known, affirmed, clear and manifest
***Sunnah* is:**

74 – Mentioning the good things about all of the Companions of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), and refraining from mentioning their bad sides and the disputes between them.

75 – So whoever curses the Companions of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) or just one of them, [or speaks evil of them], or insults them, or speaks out about their mistakes, or slanders any of them with either big or small, insignificant or important, with which he wants to pave the way for them defamation of any of them, he is an opposing, wicked *rāfidī* innovator. Allāh does not accept neither his obligatory or voluntarily acts of worship. Rather loving them is *Sunnah*, invoking

[17] This *hadīth* will be narrated with its chain of narration in paragraph (**448**).
[18] Narrated by Al-Bukhārī (5747) and Muslim (5959) from the *hadīth* of Abū Qatādah Al-Ansārī (*radiAllāhu 'anhu).*

for them is seeking nearness (to Allāh), following them is a mean (by which nearness to Allāh is achieved) and adhering to their narrations is a virtue.

76 – And the best from this *Ummah* after the Prophet (*sallAllāhu 'alayhi wa sallam*) is: Abū Bakr. And the best of them after Abū Bakr is: 'Umar. And the best of them after 'Umar is: 'Uthmān.

77 – And a group from the people of knowledge and the people of *Sunnah* said: And the best of them after 'Uthmān is: 'Alī.

78 – And some of them stopped at 'Uthmān.

79 – And they are the righteous rightly guided Caliphs.

80 – Then after these four, the Companions of Muhammad (*sallAllāhu 'alayhi wa sallam*) are the best of people.

81 – It is not allowed for anyone to mention any of their bad traits, nor to insult any of them with a shortcoming, nor a defect nor defamation.

And whoever does this; then it is obligatory for the ruler:

To discipline and punish him. It is not allowed for him to pardon him, rather he should punish him and after that ask him to repent. Then if he repents he accepts that from him, but if he does not repent, then he returns him to being punished. He then lets him remain imprisoned until he repents and retracts (what he said).

This is the *Sunnah* regarding the Companions of Muhammad (*sallAllāhu 'alayhi wa sallam*).[19]

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[19] If the ruler does not perform what is obligatory upon him of asking him to repent and disciplining him, then it is obligatory upon you to leave and boycott him, just as Al-Ājurrī – *rahimahullāh* – said in "Ash-Sharī'ah" (3/1109) regarding the judgment of the one who says that the Qurān is created. He said: *"This person is a kāfir. He is asked to repent. Then either he repents and returns from his evil madhhab or else the leader kills him. But if the leader does not kill him nor ask him to repent and =*

82 – And he (i.e. the *sunnī*) knows the rights of the Arabs, their merits and their precedence, and he loves them.

83 – Due to the *hadīth* of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*): ***"Loving the Arabs is īmān and hating them is nifāq (hypocrisy)."***[20]

84 – And we do not have the opinion of the Shu'ūbiyyah, and the worst part of the *mawālī* (non-Arabs who accepted Islām); those who do not love the Arabs nor do they acknowledge any merits for them. For verily their opinion is an innovation and opposition (to the truth).

85 – And whoever forbids the earnings, the trades and seeking wealth from its (allowed) ways, he is ignorant, mistaken and opposing. Rather the earnings from its ways are allowed. Because Allāh [*'azza wa jalla*] and His Messenger (*sallAllāhu 'alayhi wa sallam*) have verily allowed it, and (so have) the scholars of the *Ummah*.[21]

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it is known from him that this is his madhhab he is left, he is not spoken to nor greeted, one does not pray behind him, he does not accept his testimony and the Muslim does not marry his daughter to him."

[20] Narrated by Al-Hākim (4/87) and he said: It has a correct chain of narration. And Adh-Dhabahī followed him up and said: *"Al-Haytham is left and Ma'qal is weak."*

[21] Abū 'Abdillāh Muhammad ibn Khafīf (d. 371h) – *rahimahullāh* – said: *"And among that which we believe in, is that Allāh has allowed the earnings, the trades and producing of goods. Allāh has verily forbidden cheating and injustice. As for the one who says that these (allowed) earnings are forbidden, then he is a misguided misguiding innovator, because corruption, injustice and cheating are not from the acts of trade nor production in any way. Allāh and His Messenger verily forbade the corruption, not earning and trading. Fundamentally these things are allowed according to the Book and the Sunnah until the Day of Resurrection. And from that which we (also) believe in is: That Allāh does not command the consumption of allowed (earnings) and thereafter makes it impossible for them (i.e. the slaves) to reach it from all angles, because that which He has demanded from them is available until the Day of Resurrection. And the one who believes that there exists no halāl (allowed) on Earth, and that all people are indulging in haram (forbidden), he is a misguided innovator. Except that it (i.e. the allowed) is lesser in one place and more in another place, not that it is completely lost on Earth."* (From the book "Al-Hamawiyyah" p. 357-458)

So a man should strive for himself and his family and seek from the bounty of his Lord. And if he leaves doing this based upon him not considering earning (wealth as being allowed), then he is opposing (the truth).[22]

86 – And everyone is most entitled to his own wealth; the one who inherits it, the one who derives a profit from it, the one who acquired it or earned it. Not like the opposing *mutawakkilūn* says.[23]

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[22] Due to the *hadīth* of Wahb ibn Jābir who said: *"Verily the mawlā of 'Abdullāh ibn 'Amr said to him: 'I verily want to stay in this month here in the Bayt Al-Maqdis.' So he said to him: 'Did you leave (provisions) for your family which will feed them in this month?' He said: 'No.' He said: 'Then return to your family and leave for them what will feed them, for I verily heard the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) say:* ***"It is enough sin for a man that he forsakes those whom he feeds."****"* Narrated by Ahmad (6842) and the *hadīth* is *sahīh*.
And in "Al-Jāmi' Li-Akhlāq Ar-Rāwī" (50) from 'Abdur-Rahīm ibn Sulaymān Ar-Rāzī who said: *"We were with Sufyān Ath-Thawrī, and when a man came to him to seek knowledge he used to ask him: 'Do you have a way to make a living?' Then if he informed him that he had sufficient, he would order him to seek knowledge, and if he did not have sufficient, he would order him to seek a living (i.e. income)."*
And in "Al-Hath 'alā At-Tijārah" by Al-Khallāl (115) Imām Ahmad said: *"No-one should leave working and sit and wait for what is in the hands of the people. I choose to work and working is more beloved to me. If a man sits and does not practice a trade, then his soul will call him towards taking what is in the hands of the people. Then if they give him or withhold from him, his soul keeps him busy (with either being satisfied or dissatisfied). By working and earning he leaves the longing. He (sallAllāhu 'alayhi wa sallam) said:* ***"That a man carries a rope and gathers firewood and then sells it at the market and by that becomes independent from others, is better for him than asking people who then give or withhold from him."*** *Verily, the Prophet (sallAllāhu 'alayhi wa sallam) informed that working is better than asking. And Allāh – the Exalted – said:* **"Then hurry to the remembrance of Allāh and leave trading."** (Al-Jumu'ah 62:9) *So His Words here are a permission of selling and buying. And I choose for a man the complication in seeking provision and being independent from what is in the hands of the people, and that is better in my opinion."*

[23] And they are the sect Al-Mazdakiyyah. They are *zanādiqah* who claimed that no one is above others in wealth and family, and that whoever is capable of taking what is in the hands of people then this is allowed for him. And they called this because in the time of the *Akāsirah* (pl. of Kisrā) a man emerged called Mazdak who stated this opinion. (At-Tanbīh war-Radd by Al-Mallitī p. 92)
I say: And they are today the communists.

87 – And the religion is it verily (based upon):

The Book of Allāh [*'azza wa jalla*], the *āthār* (narrations), the *Sunan* (pl. *Sunnah*) and the correct narrations from the trustworthy with correct, strong, well-known and famous information.

Which the first known trustworthy (narrator) narrates from the second known trustworthy (narrator).

They (i.e. the narrators) affirm one another until this ends at the Prophet (*sallAllāhu 'alayhi wa sallam*), or the Companions of the Prophet, or the *Tābi'ūn*, or the *Tābi' At-Tābi'īn* or those who came after them of well-known leaders who were followed. Those who hold on to the *Sunnah* and adhere to the *athar*, (and) those who are not known for (believing in) an innovation, nor are they accused of lying or accused of opposing (the truth).

They are not followers of *qiyās*, nor *raī* (opinion), because the *qiyās* in the religion is *bātil* (falsehood) and so is the *raī* and (it is) even more false than it.[24]

88 – And the followers of *raī* and *qiyās* in the religion, they are ignorant misguided innovators, except if there is a narration regarding this from those who came before of trustworthy leaders. Then holding on the narration is more correct.

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[24] Al-Barbahārī – *rahimahullāh* – said in "Sharh As-Sunnah" (99): *"And know – may Allāh show you mercy – that whoever says anything about the religion of Allāh based upon his own opinion, his own analogy or his own interpretation without any evidence from the Sunnah and Jama'ah, then he has verily said about Allāh what he does not know, and whoever says about Allāh what he does not know then he is from the Mutakallimūn. The truth is what came from Allāh – 'azza wa jalla – and the Sunnah is what the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) legislated."*

89 – And whoever claims that he does not consider *taqlīd* (following)[25] (as being legislated), and that he does not follow anyone in his religion, then this is the saying of a *fāsiq* (sinning) innovator who is an enemy of Allāh, His Messenger (*sallAllāhu 'alayhi wa sallam*), His religion, His Book and of the *Sunnah* of His Prophet (*sallAllāhu 'alayhi wa sallam).*

Verily with this he wants to nullify the narration, invalidate the knowledge, extinguish the *Sunnah*, and to be singled out by *raī*, *kalām*, innovation and opposition.

So upon the one who says this is the curse of Allāh, the angels and all people.

This is from the dirtiest of the sayings of the innovators and the closest of it to misguidance and destruction. Rather it is misguidance. He claimed that he does not consider *taqlīd* (following) (legislated in the religion) while he (himself) followed in Abū Hanīfah, Bishr Al-Marīsī and his companions in his religion.

So which enemy of the religion of Allāh is worse in enmity than the one who wants to extinguish the *Sunan*, to invalidate the *āthār* and the narrations, and claims that he does not consider *taqlīd* (legislated), while he followed in his religion those whom I named to you, while they are the leaders of misguidance, the heads of

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[25] When the followers of *hadīth* from the first generations and the leaders of the Sunnah said *taqlīd*, what they meant was following the narrations and the Sahābah (*radiAllāhu 'anhum*) and whoever followed their example from the scholars of the *Salaf*. This is the praised *taqlīd*. As for the criticized *taqlīd* for the latecomers then this is blind-following the one whose words should not be used as evidence without any argument, evidence or narration (to back it up). Al-Barbahārī – *rahimahullāh* – said in "Sharh As-Sunnah" (144): *"So (be aware of) Allāh, (be aware of) Allāh regarding yourself. And obligatory upon you is the āthār (narrations) and the companions of the āthār (narration), and following (these). Because verily is the religion (only) following; that is (following) the Prophet (sallAllāhu 'alayhi wa sallam) and his Companions – may the Pleasure of Allāh be upon all of them. And those who came before us did not invite us in ambiguity, so follow them and relax. And do not exceed the narration and the people of narration."*

innovation and the chiefs of opposition. So upon the one who says this saying is the Wrath of Allāh.

90 – So these sayings which I have described: (They are) the *madhāhib* (pl. *madhhab*) of *Ahlus-Sunnah wal-Jamā'ah wal-Athar*, and the companions of the narrations and the carriers of knowledge whom we met, we took the *hadīth* from them and we learned the *Sunan* from them. And they were the leaders known for their trustworthiness; the people of truthfulness and trust. They are taken as examples and from them (knowledge) is taken.

They were not followers of innovation, or opposition, or mixing (truth will falsehood), and this (what I have described) is the opinion of their leaders and scholars who came before them.[26]

So hold on to that – may Allāh show you mercy – and learn it, teach it and all success is from Allāh.

91 – And the followers of innovation have nicknames, titles and names which do not resemble the names of the righteous, nor the leaders, nor the scholars from the *Ummah* of Muhammad (*sallAllāhu 'alayhi wa sallam*).

And from their names are:

92 – **Al-Murjiah.** And they are those who claim that *īmān* is in speech and not in deeds.

And that *īmān* is in speech, and that the deeds are laws.

And that *īmān* is absolute, and that the people do not differ in (their levels of) *īmān*.

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[26] Al-Barbahārī – *rahimahullāh* – said in "Sharh As-Sunnah" (98): *"And know – may Allāh show you mercy – that knowledge is not in the abundance of narration and books; rather the scholar is the one who follows the knowledge and the Sunan, even if he has little knowledge and books. And whoever opposes the Book and the Sunnah, he is an innovator, even if he has much narrations and books."*

And that their *īmān* and the *īmān* of the angels and prophets are the same.

And that *īmān* does not increase nor does it decrease.

And that there is no *istithnā* (exception) in *īmān*.

And that whoever utter *īmān* with his tongue but has no deeds, he is a true believer.

And that they are believers with (i.e. in the Eyes of) Allāh with no exception.

All these are the sayings of the Murjiah.

And these are the dirtiest of the sayings and most misguided, and furthest from the guidance.[27]

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[27] And in the saying here of Harb – *rahimahullāh* – there is very clear evidence against those who claim that the disagreement between *Ahlus-Sunnah* and the Murjiah in the issue of *īmān* is only a disagreement in words, just as Adh-Dhahabī said in his "Siyar" (5/233): *"Irjā Al-Fuqahā, and this is that they do not consider the prayer and the zakāt from īmān! And they say: Īmān is the acknowledgement of the tongue and the yaqīn in the heart. And the dispute in this is (only) in words (and not in any reality of the religion) in shā Allāh."*
I say: How can this (merely) be a disagreement in words while the necessities of it are many and enormous. Just as the Imām Ishāq ibn Rāhūyah – *rahimahullāh* – said: *"Then the Murjiah became extreme until it became from their opinion: That a group say: Whoever leaves the obligatory prayers, the fasting in Ramadān, the zakāt, the hajj and the general obligatory deeds without rejecting them, we do not declare takfīr upon them (and) we refer his issue to Allāh after he is acknowledging (the obligation of these things). So these are the Murjiah about whom there is no doubt."* [It will come in paragraph **189**]
And just as *Imām* Ahmad – *rahimahullāh* – said in his *risālah* regarding *īmān*: *"It necessitates that he says: If he acknowledges (īmān) and then ties a white belt around his waist, and prays to the cross, and he goes to the churches and he performs all of the deeds of Ahlul-Kitāb, except that he along with this acknowledges Allāh. Then it necessitates that this person for him is a believer, and these things are from the worst thing which are necessary for them (as a consequences of their beliefs)."* (As-Sunnah by Al-Khallāl 1101)

93 – The Qadariyyah: And they are those who claim that the capability belongs to them, and the will and the power, and that they own the (capability of bringing about) good and evil for themselves, the harm and benefit, the obedience and disobedience, the guidance and misguidance and that the slaves make deeds which begin with themselves without this having gone forth for them in the Knowledge of Allāh.

And their saying is similar to the saying of the Majūs (Magians) and Christianity. And this is the foundation of *zandaqah* (disbelief, heresy).

94 – The Mu'tazilah: And they say the same as the Qadariyyah and they adopt their religion. And they reject the punishment of the grave, the intercession, the basin, and they do not consider the prayer (allowed) behind anyone from *Ahlul-Qiblah* nor the *Jumu'ah*, except the one who is upon the same opinion and desire as them. And they claim that the deeds of the slaves are not in *Al-Lawh Al-Mahfūdh* (the Preserved Tablet).

95 – Al-Bakriyyah: And they are Qadariyyah. And they are the companions of the seed, the *qīrāt*[28]and *dāniq*[29]; [those] who claim that whoever takes a seed, or a *qīrāt*, or a *dāniq* in *harām* he is a *kāfir*. And their opinion is similar to the opinion of the Khawārij.

96 – The Jahmiyyah: The enemies of Allāh. And they are those who claim that the Qurān is created, that Allāh – *'azza wa jalla* – did not speak to Mūsā, that Allāh does not speak (at all), He is not seen (ever), no place is known for Him, Allāh has no Throne, nor Footstool and many statements which I dislike to say.

And they are *kuffār zanādiqah* enemies of Allāh, so beware of them.

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[28] Translator: A measurement used for weighing which is equal to the weight of a chickpea.

[29] Translator: Also a measurement used for weighing.

97 – The Wāqifah: And they are those who claim: That we say the Qurān is the Word of Allāh, and we do not say: (That it is) not created.

And they are the worst category and the dirtiest of them.

98 – The Lafdhiyyah: And they are those who claim: That we say the Qurān is the Word of Allāh, but our pronunciation of the Qurān and our recitation and reading of it are created.

And they are Jahmiyyah *fussāq* (sinners).

99 – The Rāfidah: [And they are] those who disassociate from the Companions of the Prophet (*sallAllāhu 'alayhi wa sallam*), curse them, insult them and they declare *takfīr* upon the *Ummah*, except a small group.

And the Rāfidah have nothing to do with Islām.

100 – The Mansūriyyah: And they are Rāfidah (and) the dirtiest of the Rāfidah.

And they are those who say: Whoever kills forty men among those who oppose their desires (i.e. their opinion) will enter Paradise.

And they are those who choke people to death and allow their wealth (to be taken).

And they are those who say: Jibrīl (*'alayhi as-salām*) made a mistake with the Message.[30]

And this is the clear *kufr* along with which there can exist no *īmān*.

So we seek refuge with Allāh, and we (again) seek refuge with Allāh.

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[30] Translator: Meaning that he (*'alayhi as-salām*) delivered the revelation to the wrong person.

101 – The Sabāiyyah: And they are lying Rāfidah. They are close (in belief) to those whom I have mentioned, and they oppose the *Ummah*.

And the Rāfidah have a worse effect upon Islām than the people of *kufr* among the people of *harb* (i.e. the countries which are in war with Islām).

102 – And a group of the Rāfidah says: 'Alī is in the clouds. And they say: 'Alī will be resurrected before the Day of Resurrection.

And these are all lies, falsehood and fabrication.

103 – The Zaydiyyah: And they are Rāfidah. And they are the ones who disassociate themselves from: 'Uthmān, Talhah, Az-Zubayr and 'Āishah. And they consider fighting with everyone who rebels from the descendants of 'Alī (permissible) – whether he is righteous or a sinner – until he wins or is defeated.

104 – The Khashabiyyah: And they have the same opinion as the Zaydiyyah.

105 – The Shī'ah: And they according to what they claim attribute themselves to loving the family of Muhammad (*sallAllāhu 'alayhi wa sallam*) besides all people. But they lied. Rather they specifically are those who hate the family of Muhammad (*sallAllāhu 'alayhi wa sallam*) besides all people.

Verily the adherents of the family of Muhammad are the *muttaqūn* (those who fear Allāh); the people of *Sunnah* and narration, no matter who they are and where they are. Those who love the family of Muhammad and all of the Companions of Muhammad, and they do not mention any of them with something evil, nor a fault or deficiency.

So whoever mentions anyone among the Companions of Muhammad (*sallAllāhu 'alayhi wa sallam*) with something evil, or slanders him with a fault, or disassociates himself from anyone of

them, or curses them, or encourages cursing them and insults them, he is an opposing, dirty, misguided *rāfidī*.

106 – As for **the Khawārij** then they passed through the religion, separated (themselves) from the *millah*, strayed from Islām, deviated from the *Jamā'ah*, became misguided from the path of guidance, rebelled against the ruler and the leaders, unsheathed the sword against the *Ummah*, allowed their blood and wealth and they declared *takfīr* upon those who opposed them, except those who said the same as them, had the same opinion as them and remained with them in their house of misguidance.

And they insult the Companions of Muhammad (*sallAllāhu 'alayhi wa sallam*), his in-laws and his sons-in-law, and they disassociate themselves from them and accuse them of *kufr* and major sins, and they consider them as opposing the laws of the religion and the *Sunan* of Islām.

They do not believe in the punishment in the grave, nor in the basin, nor the intercession, and they do not exit anyone among the inhabitants of Hellfire (from it).[31]

And they say: whoever tells a lie or commits a minor or major sin and then dies without having repented he is a *kāfir*, and he will be in Hellfire forever remaining in it.

They have the opinion of the Bakriyyah regarding the seed and the *qīrāt*.

And they are Qadariyyah, Jahmiyyah, Murjiah and Rāfidah.

They do not see the *jamā'ah* (prayer to be performed and accepted) except behind their *Imām*.

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[31] Translator: This means that they do not believe that anyone who first is put in Hellfire will ever come out of it, even if he died upon Tawhīd and *Sunnah* and was only put there due to sins.

And they consider delaying the prayer out of its time (as permissible), and they consider fasting before seeing the new moon and breaking the fast before seeing it (as permissible).

And they consider marriage without a *wālī* (guardian) or ruler (as permissible), and they consider *mut'ah* (permissible) in their religion. And they consider paying two *dirham* for one *dirham* (as long as it is) from hand to hand to be permissible.

And they do not consider praying in *khifāf* (pl. *khuff*) or wiping upon them (when performing *wudū* as permissible).

They do not believe that the ruler have the right to their obedience, nor that the Quraysh have (the sole right to) the *Khilāfah*.

And many things in which they oppose Islām and its people.

And it is enough misguidance for a people that this is their opinion, *madhhab* and religion.

And they have nothing to do with Islām and they are *māriqah* (i.e. people who have passed through the religion and exited it).

107 – And from the names of the Khawārij are:

The Harūriyyah: And they are the people from Harūrā.

The Azāriqah: And they are the companions of Nāfi' ibn Al-Azraq and their opinion is the dirtiest and the farthest away from Islām and Sunnah.

The Najdiyyah: And they are the companions of Najdah ibn 'Āmir [Al-Harūrī].

The Ibādiyyah: And they are the companions of 'Abdullāh ibn Ibād.

The Sifriyyah: And they are the companions of Dāwūd ibn An-Nu'mān, since it was said to him: You are *sifr* (zero) in knowledge.

And the Bayhasiyyah, the Maymūniyyah and the Khāzimiyyah.

All of these are Khawārij *fussāq* opposers of the *Sunnah*, people who have left the religion and people of innovation and misguidance. And they are thieves and road robbers; we have verily known them for this.

The Shu'ūbiyyah: And they are people of innovation [and misguidance and] they say: The Arabs and non-Arabs[32] are the same for us. They do not see any right for the Arabs nor do they acknowledge any superiority for them. They do not love them, rather they hate the Arabs and they hold grudge, jealousy and hatred for them in their hearts.

And this is a dirty opinion which was innovated by a man from 'Irāq, then a few people followed him [in it] and so he was killed for it.

109 – Ashāb Ar-Raī (the followers of opinion): And they are misguided innovators and enemies of the Sunnah and narration. They consider the religion to be *raī* (opinion), *qiyās* (analogy) and *istihsān* (viewing as preferable).

And they oppose the narrations, invalidate the *hadīth* and they answer back to the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*). And they take Abū Hanīfah and whoever holds his opinion as leaders, they believe in their religion and they say the same as them.

So which misguidance is clearer than the one who does this or is upon something like this?

He leaves the words of the Messenger of Allāh and his Companions and follows the opinion of Abū Hanīfah and his companions?!

This is enough of error, [destruction], transgression and opposition.

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[32] Translator: The foreigners who accepted Islām on the hands of the Arabs.

110 – And the *wilāyah* is an innovation, and the *barāah* is an innovation.

And they are those who say: We have *walā* (alliance, love, friendship) with *fulān*, and we have *barā* (disassociation, hate, enmity) for *fulān*.

And this saying is an innovation so beware of it.[33]

111 – So whoever says any of these sayings, holds the opinion of it, desires it, is pleased with it or loves it:

He has verily opposed the Sunnah, exited from the *Jamā'ah*, left the narration, said that which opposes (the truth), entered into innovation and deviated from the right path.

And our success is only from Allāh. We put our trust in Him and Him we ask for help. There is no might nor power except with Allāh.

112 – Verily did the people of desire, innovation and opposition invent ugly and hideous names with which they named the people of *Sunnah*. By that they want to criticize them, insult them and

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[33] It was narrated in "As-Sunnah" by Al-Khallāl (763): *"Abū Tālib said: 'I asked Abū 'Abdillāh, Ahmad ibn Hanbal (about): 'The barāah is an innovation, wilāyah is an innovation and the shahādah is an innovation.' He said: 'The barāah is: that you disassociate from any of the Companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam). The wilāyah is: that you have walā to some of them and leave others. And the shahādah is: that you testify for someone that he is in Hellfire.'"*
And Ibn Battah – *rahimahullāh* – said in "Al-Ibānah As-Sughrā" (529): *"The shahādah is: that he testifies for someone about whom there didn't come an information that he is (either) Paradise or Hellfire. And the wilāyah is: that he has walā to a people and disassociate from others. And the barāah is: that he disassociated from a people who are upon Islam and Sunnah."*
I say: And his saying: *"And the barāah is an innovation… until the end"*, is narrated from more than one among the *Salaf*. And I have verily narrated this in my comment upon "Kitab As-Sunnah" by 'Abdullāh (621, 622 and 647).

defame them, and (they want) that the fools and ignorant have contempt for them.

113 – As for the **Murjiah**: Then they call the people of *Sunnah*: ***Shukkāk*** (doubters).

And the Murjiah lied. Rather they are more entitled to (the description of) doubt and rejection.

114 – As for the **Qadariyyah**: Then they verily call the people of *Sunnah* and affirmation: **Mujbirah**[34].

And the Qadariyyah lied. Rather they are more entitled to (the description of) lying and opposing. They negated the Power of Allāh over His creation and they said about Him what He – *tabāraka wa ta'ālā* – is not deserving of (i.e. when they described Him as incapable of overpowering the will of the slaves).

115 – As for the **Jahmiyyah:** Then they verily call the people of Sunnah: **Mushabbihah**.

And the Jahmiyyah have lied, the enemies of Allāh. Rather they are more entitled to (be described with) *tashbīh* and rejection. They invented a lie against Allāh [*'azza wa jalla*], they said falsehood and untruth about Allāh and they committed *kufr* in their saying.[35]

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[34] Translator: Mujbirah means those who believe that the slave is forced to do whatever he does without having any will whatsoever. Rather the people of *Sunnah* believe that the slave has a will, but this will is subject to the *Mashīah* (Will) and *Qadar* (Decree) of Allāh.

[35] Just like Ad-Dārimī – *rahimahullāh* – said in "An-Naqd 'alā Al-Marīsī" (p. 129): *"And how did you deem it permissible to call the people of Sunnah and the people of knowledge about the Holy Attributes of Allāh: Mushabbihah, when they described Allāh with what He described Himself with in His Book, with things which names are present in the attributes of the son of Ādam without takyīf (describing how). While you have compared your ilāh in his two hands, his hearing and his vision with someone who is = blind and maimed, and you envision regarding the one you worship the same as you envision regarding the blind and the maimed. Because the one you worship according to your claim is maimed, deficient, blind, he has no sight, he is mute and does not speak, =*

116 – As for the **Rāfidah**: Then they verily call the people of *Sunnah*: **Nāsibah**.

And the Rāfidah have lied. Rather they are more entitled to this name, when they were hostile to the Companions of Muhammad (*sallAllāhu 'alayhi wa sallam*) with insults and curses. And they said about them something which is not the truth, they ascribed them to other than justice in lie, injustice and boldness towards Allāh ['azza wa jalla] and while belittling the right of the Messenger [(*sallAllāhu 'alayhi wa sallam*), and they], by Allāh, they are more entitled to being rebuked and retaliated against.

117 – As for the **Khawārij**: Then they verily call the people of *Sunnah* and *Jamā'ah*: **Murjiah**.

And the Khawārij have lied [in their saying]. Rather they are the Murjiah. They claim that they are upon *īmān* [and truth] besides all people and (that) whoever opposes them are *kuffār*.

118 – As for the **Ashāb Ar-Raī wal-Qiyās** (the followers of opinion and analogy): Then they verily call the people of Sunnah: **Nābitah** [and **Hashwiyyah**].[36]

And Ashāb Ar-Raī the enemies of Allāh have lied. Rather they are the Nābitah [and Hashwiyyah].

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he is deaf and cannot hear, his hands are amputated so he has no hands, he is lame and has no movement and this is not the description of the ilāh of those who pray. So you have the most deserted madhhab in your comparison of your ilāh with these blind or maimed ones. But (regarding) those whom you have called Mushabbihah because they described Him with what He described Himself with without tashbīh, then if it wasn't for it being word which is the trial of the Jahmiyyah that they give as a nickname to the believers, we wouldn't call anyone a mushhabih except you due to the ugliness of what you have compared and giving examples with."

[36] The *nābit* is something small and despised. So they are small and nothing. And the *hashwiyyah* is the redundancy of words; the extra which is not leaned upon, and likewise it is with people. And the *hashwah* of the people are the useless ones of them. (Lisān Al-'Arab 14/180)

They left the path of the Messenger [*sallAllāhu 'alayhi wa sallam*] and his *hadīth* and (instead) spoke (about the religion) based upon opinion. They measured the religion with *istihsān* (viewing as favorable) and they judged with what opposed the Book and the *Sunnah*.

And they are people of innovation, ignorant and misguided (people) who seek a religion through lying and falsehood.

So may Allāh show mercy to a slave who speaks the truth, follows the narration, holds on to the *Sunnah*, follows the example of the righteous, avoids the people of innovation and leaves their gatherings and their talks; (all this) while expecting and seeking nearness to Allāh and the strengthening of His religion.

And our success is from no-one but Allāh.

Chapter: Regarding *īmān*

119 – Ahmad was asked about *īmān*?

So he said: *"Speech and deeds, it increases and decreases."*

It was said: *"Is istithnā (an exception) made in it?"*

He said: *"Yes."*

I said: *"Whoever claims that īmān is (only) in speech, is he not a murjī?"*

He said: *"Yes."*

120 – And I asked Ishāq regarding *īmān*?

So he said: *"Speech and deeds, it increases and decreases."*

121 – And I asked 'Alī ibn 'Abdillāh[37] saying: What do you say regarding *īmān*?

He said: *"Īmān is in speech and deeds, it increases and decreases and we met the scholars (while they were) upon that."*

122 – And I asked Yahyā ibn 'Abdil-Hamīd about *īmān*?

So he said: *"I met the mashāyikh (pl. shaykh)."* And he mentioned Sharīk, Abū Al-Ahwas, Hammād ibn Zayd and Qays. *"They (all) say: Īmān is in speech and deeds."*

I said to him: *"Does it increase and decrease?"*

He said: *"Yes, it increases and decreases."*

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[37] He is Ibn Al-Madanī *rahimahullāh*. And he has a (*risālah* regarding) '*aqīdah* in which he mentioned his beliefs regarding *īmān* and other things. See it in Al-Lālakāī (318).

123 – And I heard ‘Abbās ibn ‘Abdil-‘Adhīm saying: I heard ‘Abdullāh ibn Dāwūd say: *“Īmān is in speech, deeds and intention. We met the people of knowledge (while they were) upon that.”*

‘Abbas said: *“Īmān is in speech, deeds, and intention. And it increases and decreases.”*

And I say: (I am) a *mumin* (believer) *in shā Allāh*, and that is not doubting.

124 – ‘Abbās narrated to us and said: I heard Abū Al-Walīd[38] say: *“Īmān is in speech and deeds, and it increases and decreases.”*

125 – And I heard Muhammad ibn Abī Bakr Al-Muqaddamī [say:] *“And I say: Īmān is in speech, deeds and intention, and it increases and decreases.”*

126 – Al-Musayyib ibn Wādih narrated to us and said: Yūsuf ibn Asbāt narrated to us and said: Sufyān[39] used to say: *“Īmān increases and decreases.”*

I said: *“How does it increase? And how does it decrease?”*

He said: *“It increases by performing the obligatory acts of worship, and it decreases by leaving the obligatory acts of worship.”*

127 – Ahmad ibn Hanbal narrated to us and said: Surayj ibn An-Nu’mān narrated to us and said: ‘Abdullāh ibn Nāfi’ narrated to us and said: Mālik ibn Anas used to say: *“Īmān is in speech and deeds, and it increases and decreases.”*

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[38] Abū Al-Walīd he is At-Tayālisī Hishām ibn ‘Abdil-Malik. He died in year 229 after *hijrah rahimahullāh*.

[39] Sufyān here is Ath-Thawrī *rahimahullāh*.
And his saying: *“It increases by performing the obligatory acts of worship, and it decreases by leaving the obligatory acts of worship”*, is a correct statement without restricting (*īmān* to merely this meaning), because *īmān* increases by all acts of obedience, whether they are obligatory or voluntary.

128 – Ahmad narrated to us and said: Abu Ja'far As-Suwaydī narrated to us, from Yahyā ibn Sulaym, from Hishām, from Al-Hasan who said: *"Īmān is in speech and deeds."*

129 – And Ahmad said: *"It has reached me that Mālik ibn Anas, Ibn Jurayj, Sharīk and Fudayl ibn 'Iyād (all) say: Īmān is in speech and deeds."*

130 – 'Imrān ibn Yazīd ibn Khālid narrated to us and said: 'Abdul-Malik ibn Muhammad narrated to us and said: I heard Al-Awzā'ī say: *"I met those whom I have met among the leaders of this Ummah and they do not separate between the īmān and the deeds, nor do they consider the sins to be kufr or shirk."*

He said: And I heard Al-Awzā'ī say: *"Īmān and the deeds are like these two – and he showed his (two) fingers – there is no īmān except with deeds, nor are there any deeds except with īmān."*

131 – Ahmad ibn Sa'īd narrated to us and said: I heard An-Nadr ibn Shumayl say: *"Īmān is in speech and deeds, and it increases and decreases."*

132 – 'Alī ibn Yazīd narrated to us and said: Yahyā ibn Sulaym At-Tāifī narrated to us and said: *"I asked Hishām ibn Hassān: What was the opinion of Al-Hasan regarding īmān?"*

He said: *"He used to say: Speech and deeds."*

I said: *"Then what is your opinion?"*

He said: *"Speech and deeds."*

He said: *"And Mālik ibn Anas said: Īmān is in speech and deeds."*

And Muhammad ibn 'Abdillāh ibn 'Amr ibn 'Uthmān ibn 'Affān said: *"Īmān is in speech and deeds."*

He said: And a man from the people of Basrah – who is called Abū Hayyān – narrated to me and said: I heard Al-Hasan say: *"Speech cannot be correct except with deeds, and speech and deeds cannot be*

correct except with intention, and speech, deeds and intention cannot be correct except with Sunnah"

He said: And Al-Fudayl ibn ʻIyād said: *"Īmān is in speech and deeds."*

He said: And Al-Muthannā ibn As-Sabbāh used to say: *"Īmān is in speech and deeds."*

He said: And Sufyān Ath-Thawrī used to say: *"Īmān is in speech and deeds."*

133 – Ahmad narrated to us and said: Wakīʼ narrated to us and said: Sufyān narrated to us, from Suhayl ibn Abī Sālih, from ʻAbdullāh ibn Dīnār, from Abū Sālih, from Abū Hurayrah who said: And the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"Īmān has seventy-odd categories. The lowest of them is moving the harm from the street, and the highest of them is the saying of Lā ilāha illa Allāh."***[40]

134 – Ahmad narrated to us and said: Hishām narrated to us and said: ʻAbdur-Rahmān ibn ʻAbdillāh ibn Dīnār narrated to us, from his father, from Abū Sālih, from Abū Hurayrah who said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"Īmān has ninety-nine branches. The mightiest of them is the saying: Lā ilāha illa Allāh. And the lowest of them is relinquishing the harm from the street of the people. And hayā (shyness, modesty) is a branch of īmān."***[41]

135 – Ahmad narrated to us and said: I heard Wakīʼ say: *"Īmān increases and decreases."*

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[40] Narrated by Ahmad (9748), Al-Bukhārī (9) and Muslim (35) by way of Ibn Dīnār.
And the wording of Al-Bukhārī is: ***"Īmān has sixty-odd."***
And the wording of Muslim is: ***"Īmān has seventy-odd."***
And in the wording with him: ***"Seventy-odd, or sixty-odd."***

[41] Narrated by Ahmad in "Al-Īmān" (36) according to my *tahqīq*, and Ibn Mandah in "Al-Īmān" (146) and Muhammad ibn Nasr in "Taʼdhīm Qadr As-Salāh" (429)

He said: *"And Sufyān (Ath-Thawrī) used to say the same."*

136 – I heard Ishāq saying: I asked Sufyān ibn 'Uyaynah about *īmān*, so I said to him: *"What do you say regarding īmān, does it increase?"*

Sufyān said: *"Is anyone capable of refuting that (i.e. that it increases)? While Allāh – tabāraka wa ta'ālā – verily said:*

﴿ وَزِدْنَاهُمْ هُدًى ﴾

"And We increased them in guidance." (Al-Kahf 18:13)

And:

﴿ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ﴾

"In order for them to increase in *īmān* along with their (current) ***īmān*."** (Al-Fath 48:4)"

And he recited many verses which he used as evidence, and he was astonished with the one who did not say this.

So I said to him: *"What is īmān, is it in speech and deeds?"*

So he said: *"Yes it is in speech and deeds, and who doubts this?!"*

137 – And I heard Abū Ishāq Ar-Ramādī who said: I heard Sufyān ibn 'Uyaynah say: *"Īmān is in speech and deeds."*

So they said: *"O Abū Muhammad, does it increase and decrease?"*

He said: *"Nothing has ever increased except that it (before that) was lesser. Have you not heard that Allāh says:*

﴿ فَزَادَهُمْ إِيمَانًا ﴾

"So He increased them in *īmān*." (Ālu 'Imran 3:173)

So nothing ever increased except that it was lesser (before that)."

Sufyān said: And Abū Ad-Dardā said: *"Īmān is merely like the shirt of any one of you, which he takes of one time and puts it on another time."* Abū Ishāq said: *"And I say: Īmān is in speech and deeds, and increases and decreases. Upon this I met the people whom I trust in."*

138 – Abū Bakr Muhammad ibn Yazīd narrated to us and said: 'Abdul-Wahhāb ibn Najdah narrated to us, from Ismā'īl ibn 'Ayyāsh, from Bishr ibn 'Abdillāh ibn Yasār As-Sulamī who said: *"Īmān increases and decreases in such and such (circumstances). It is verily in the Book of Allāh:*

﴿ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ﴾

"In order for them to increase in *īmān* along with their (current) ***īmān*."** (Al-Fath 48:4)

﴿ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا ﴾

"And when His verses were recited for them it increased them in *īmān*." (Al-Anfāl 8:2)*"*

139 – 'Abdah ibn 'Abdir-Rahīm narrated to us and said: Mūsā ibn A'yun Al-Jazarī narrated to us and said: I heard 'Abdul-Karīm ibn Mālik Al-Jazarī and Khusayf ibn 'Abdir-Rahīm Al-Jazarī both saying: *"Īmān increases and decreases."*

140 – Ahmad ibn Hanbal narrated to us and said: Yazīd ibn Hārūn narrated to us and said: Muhammad ibn Talhah narrated to us, from Zabīd, from Dharr who said: 'Umar ibn Al-Khattāb used to say to his companions: *"Come and let us increase in īmān."* And they would mention Allāh.[42]

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[42] Ahmad narrated it in "Al-Īmān" (423), Ibn Abī Shaybah in "Al-Īmān" (108) and Al-Ājurrī in "Ash-Sharī'ah" (218), and its chain of narration is cut off. Dharr ibn 'Abdillāh did not meet 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*). And verily did Imām Ahmad in "Al-Īmān" (387) narrate a similar narration from Mu'ādh (*radiAllāhu 'anhu*). And a similar narration from 'Alqamah – *rahimahullāh* – will come in paragraph (**141**).

141 – Ahmad narrated to us and said: Muhammad ibn Fudayl narrated to us and said: My father narrated to us, from Shibāk, from Ibrāhīm, from ʻAlqamah that he said to his companions: *"Walk with us (to where we can) increase in īmān."* This means: studying.

142 – Ahmad narrated to us and said: Wakīʼ narrated to us, from Sharīk, from Hilāl ibn Hamīd, from ʻAbdullāh ibn ʻUkaym who said: I heard Ibn Masʻūd say in his invocation: *"O Allāh, increase us in īmān, yaqīn (certainty) and fiqh (understanding)."*

143 – Ahmad narrated to us and said: Wakīʼ narrated to us and said: Sufyān narrated to us, from Hishām ibn ʻUrwah, from his father who said: *"The loyalty of a slave never decreases except that his īmān (also) decreases (along with it)."*

144 – I heard Bashār ibn Mūsā Al-Khaffāf saying: *"Īmān is in speech, deeds and intention. It increases until it is the biggest of the mountains and it decreases until nothing of it remains."*

I said: *"And is istithnā (an exception) made in it?"*

He said: *"Everything is by the Mashīah (Will) of Allāh."*

145 – Ahmad ibn Hanbal narrated to us and said: I heard Yahyā ibn Saʻīd saying: *"I have not met any of our companions nor has (anyone) reached me, except (that they were) upon istithnā."*

And Yahyā said: *"Īmān increases and decreases."*

Yahyā said: *"And Sufyān used to reject that someone would say: I am a believer (without saying in shā Allāh or I hope)."*

And Yahyā spoke in favor of the increasing and decreasing (of *īmān*) and he believed in it.

146 – And Ahmad ibn Yūnus was asked – while I was listening – about *īmān*? So he said: *"Speech and deeds, it increases and decreases and some (parts) of it are better than other (parts) of it."*

Chapter: The *Istithnā* in *īmān*[43]

147 – Ahmad ibn Hanbal was asked: *"What do you say regarding istithnā (exception) in īmān?"*

He said: *"We believe in it."*

It was said: *"A man (should) say: I am a believer in shā Allāh?"*

He said: *"Yes."*

148 – Ahmad said: And I heard Sufyān (ibn 'Uyaynah) say: *"If he (i.e. a person) is asked: Are you a believer? If he wants to he doesn't (have to) answer him, and (he should say) your question to me is an innovation. [And I have no doubt in my īmān].*[44]

The one who says that īmān decreases is not rebuked.

If he says: In shā Allāh, then this is not disliked, nor is it (considered) as being a kind of doubting."

149 – I asked Ishāq saying: *"Do you say: I am a believer in shā Allāh?"*

He said: *"Yes."*

150 – And I asked 'Alī ibn 'Abdillāh regarding *istithnā* in *īmān*?

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[43] The *istithnā* (exception) in *īmān* is: that a person says when he is asked: 'Are you a believer?' Then he answers: '(I am) a believer *in shā Allāh*.' And the agreement of the people of knowledge regarding the *istithnā* in *īmān* conveyed by Harb – *rahimahullāh* – have already gone forth (paragraph **4-5**). And I spoke about the issues of *istithnā* in my *tahqīq* of the book "Ar-Radd 'alā Al-Mubtadi'ah" by Ibn Al-Bannā (p. 208-211) and "Al-Ibānah As-Sughrā" by Ibn Battah, and some of it has verily been mentioned here (**119**, **123**, **144**, **145**). And it will come in what follows the completion of this chapter. So look in that (**540**-**542**)

[44] What is between the square brackets is from Imām Ahmad.

So he said: *"He (i.e. a person) should say: I am a believer in shā Allāh without doubting. Or he says: I hope (to be a believer in the Sight of Allāh)."*

I said: *"Did you memorize from Jarīr ibn 'Abdil-Hamīd those (from) whom he mentioned regarding istithnā?"*

He said: *"I verily heard it from him but I did not write it down, because I have great respect for him. He mentioned: Yazīd ibn Abī Az-Ziyād, Mansūr, Mughīrah and others."*

I said to 'Alī: *"And did you memorize from 'Āishah from the hadīth of Jarīr?"*

He said: *"Yes. Jarīr narrated to us, from Mughīrah, from Simāk ibn Salamah, from 'Abdur-Rahmān ibn 'Ismah who said: 'Āishah said: 'They are verily the believers in shā Allāh.' In a hadīth which he mentioned."*

151 – I asked Abū Thawr regarding *istithnā* in *īmān* (saying): *"What do you say regarding it?"*

He said: *"There is no harm in the istithnā without doubting."*

I said to Abū Thawr: *"So if a person says to me: 'Allāh said:*

﴿ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ ﴾

"And repent to Allāh all of you, O believers." (An-Nūr 24:31)

So He verily called them believers.' And similar to this (verse) in the Qurān (then what should I say)?"

He said: *"The label of īmān is applied upon him, but he has not completed īmān except when his words are in accordance with his deeds. And (the explanation of) that is that we verily call a man who has entered into the prayer a musallī (one who prays), but he has not completed the prayer until he has performed it. And we say: he is fasting when he has entered into the fast, but he has not completed the fast before his day has passed."*

152 – I heard Ahmad ibn Sa'īd who said: I heard An-Nadr ibn Shumayl saying when he was asked: Are you a believer?

He said: *"I have believed in Allāh, or (I am) a believer in shā Allāh, or (I am) a believer I hope."*

An-Nadr said: *"Upon this I met the people of Basrah: Ibn 'Awn, Hishām, 'Awf, Hammād, Hishām ibn Hassān and 'Imrān; all of them making istithnā.*

And Al-Hasan, Ibn Sīrīn, Qatādah, Ayyūb and all of our companions make istithnā."

153 – 'Alī ibn Yazīd narrated to us, from Yahyā ibn Sa'īd that Ath-Thawrī said: *"Whoever says: 'I am a believer', and does not make istithnā, he is a murjī."*

154 – 'Alī ibn Yazīd narrated to us (and said): I said to 'Abdullāh ibn Dāwūd: *"Do you criticize the one who says: I am a believer in shā Allāh? And the one who says: I hope?"*

He said: *"No. All of this is good."*

155 – Muhammad ibn Yazīd narrated to us and said: Muhammad ibn Kathīr narrated to us, from Al-Awzā'ī who said: *"There is no harm in him saying: I am a believer in shā Allāh."*

156 – Ahmad narrated to us and said: Abū Mu'āwiyah narrated to us and said: Al-A'mash narrated to us, from Ibrāhīm, from 'Alqamah who said: *"A man from the Khawārij spoke some words in front of 'Alqamah which he disliked, so 'Alqamah said:*

﴿ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا ﴾

"And those who harm the believing men and women undeservedly." (Al-Ahzāb 33:58)"

So the *khārijī* said to him: *"Are you among them (i.e. the believers)?"*

He said: *"I hope."*

157 – Ahmad narrated to us and said: 'Abdur-Rahmān narrated to us and said: Sufyān narrated to us, from Al-Hasan ibn 'Ubayd-Allāh, from Ibrāhīm who said: *"When it is said to you: Are you a believer? Then say: I hope."*

158 – Ahmad narrated to us and said: 'Abdur-Rahmān narrated to us, from Sufyān, from 'Atā ibn As-Sāib, from Sa'īd ibn Jubayr who said: I asked Ibn 'Umar and said: *"Should I perform ghusl (complete ritual purity) after washing the dead?"*

He said: *"Is he a believer?"*

He said: I said: *"I hope."*

He said: *"He should clean himself when it is a believer but not perform ghusl due to him."*[45]

159 – 'Abdullāh ibn Khubayq narrated to us and said: I heard Yūsuf ibn Asbāt say: *"If he says: (I am) a believer in shā Allāh, then this is good.*

And if he says: I hope to be a believer, then this is (also) good."

160 – Ahmad narrated to us and said: Wakī' narrated to us, from Sufyān, from Al-Hasan ibn 'Amr, from Fudayl, from Ibrāhīm who said: *"If you are asked: Are you a believer? Then say: I have believed in Allāh, His angels, His books and His messengers, for then they will verily leave you."*

161 – Ahmad narrated to us and said: 'Abdur-Rahmān narrated to us and said: Hasan ibn 'Ayyāsh narrated to me, from Mughīrah,

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[45] Sālih ibn Ahmad said in his "Masāil" (393): *"I asked my father regarding the man who washed the dead, should he perform ghusl? He said: 'The hadīth regarding it is not correct, rather he must perform ablution.'"*
And see Ibn Abī Shaybah (3/268): (Those who said that the one who washes the dead must perform *ghusl*.)

from Ibrāhīm who said: *"One man asking another man: Are you a believer? Is an innovation."*

162 – Abū Ja'far Muhammad ibn 'Awf Al-Humsī narrated to us and said: 'Umar ibn Hafs ibn Sulaylah Ad-Dimashqī narrated to us and said: Abū Shābur narrated to us, from Sa'īd ibn 'Abdil-Jabbār, from 'Umar ibn Al-Mughīrah who narrated to them from Ayyūb As-Sikhtiyānī, from Ibn Abī Mulaykah, from 'Āishah who said: *"The Messenger of Allāh did not proclaim these words; that he would say: My īmān is like the īmān of Jibrīl and Mīkāīl."*[46]

163 – Muhammad ibn Ismā'īl narrated to us and said: Makhlad ibn Yazīd narrated to us and said: Ja'far ibn Būrqan narrated to us, from Maymūn regarding His words:

﴿ ذِى قُوَّةٍ عِنْدَ ذِى الْعَرْشِ مَكِينٍ ﴾

"Owner of power, and high rank with the Lord of the Throne." (At-Takwīr 81:20)

He said: *"That is Jibrīl, and a humiliating defeat to the one who claims that his īmān is like the īmān of Jibrīl."*

164 – Muhammad ibn Yazīd narrated to us and said: Abū Al-Hārith As-Sulamī – that is 'Abdul-Wahhāb ibn Ad-Dahhāk – narrated to us, from Al-Walīd ibn Muslim who said: I said to Mālik and Al-Layth ibn Sa'd: *"A man says: I am a believer (with an īmān) like the īmān of Jibrīl and Mīkāīl?"*

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[46] Ishāq ibn Rāhūyah narrated it in his "Musnad" (1266), Ibn 'Adī in "Al-Kāmil" (3/386) and At-Tabarī in "Tahdhīb Al-Āthār" (Musnad Ibn 'Abbās) (1027). And in its chain of narration is 'Umar ibn Al-Mughīrah. Al-Bukhārī said: *"His hadith is rejected and he is unknown."* (Lisān Al-Mīzān 4/332)
And At-Tabarānī narrated it in "Al-Awsat" (6538). Al-Haythamī said in "Majma' Az-Zawāid" (1/64): *"In it is Al-Hasan ibn Abī Ja'far Al-Jifrī and he is left and not used as an evidence."*
And similar to this will come in (**181**) from the words of Ibn Abī Mulaykah *rahimahullāh*.

They said: *"If he says this saying; then he is closer to the īmān of Iblīs than the īmān of Jibrīl and Mīkāīl."*

165 – Ishāq was asked about a man who says: *"I am from those where Allāh has written the īmān in my heart."*

He said: *"If he says: 'I have no need of uttering (my īmān)', then I consider him a jahmī."*

He said: *"And if he says: I need to utter it but no deeds, then he is a murjī."*

166 – 'Alī ibn Yazīd narrated to us and said: Ibrāhīm ibn Sa'īd narrated to me that he heard Wakī' ibn Al-Jarrāh say: *"Whoever says: I am a believer with (i.e. in the Sight of) Allāh, he is a murjī.*

And whoever says: My īmān is like the īmān of Jibrīl and Mīkāīl, he is worse than a murjī.

And whoever claims that the knowledge in the heart benefits even if he does not utter it, he is a murjī."[47]

167 – 'Alī ibn Yazīd said: I said to 'Abdullāh ibn Dāwūd: *"Who are the Murjiah?"*

He said: *"Whoever says: 'My īmān is like the īmān of Jibrīl and Mīkāīl', he is an evil man and he is a murjī."*

168 - 'Abdullāh ibn Muhammad ibn Ishāq Al-Jazarī narrated to us and said: I heard Wakī' say: *"The Murjiah used to say: Īmān is (only) speech. Then the Jahmiyyah came and said: Īmān is (only) knowledge."*

'Abdullāh said: And Ishāq ibn Hakīm narrated to me that Wakī' said: *"And that (i.e. the latter) is kufr according to us."*

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[47] In narration (**50**) is the ascription of the saying that the knowledge benefits the person even if he does not utter it to the Jahmiyyah (and not the Murjiah), and this is correct. And this will also come in narration (**168**).

Chapter: Regarding the one who says: I am a true believer[48]

169 – I heard Ishāq saying: *"We do not say about a man: He is verily a believer according to the name of the īmān which he is upon."* And he mentioned that from An-Nadr ibn Shumayl.

170 – Ahmad ibn Hanbal narrated to us and said: Abū Salamah Al-Khuzā'ī narrated to us and said: Mālik ibn Anas, Abū Bakr ibn 'Ayyāsh, 'Abdul-'Azīz ibn Abī Salamah, Hammād ibn Salamah and Hammād ibn Zayd said: *"Īmān is in knowledge (in the heart), acknowledgement (upon the tongue) and deeds (with the limbs)."*[49]

171 – Ahmad narrated to us and said: Wakī' narrated to us and said: Sufyān said: *"The people for us are believers in judgment and the*

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[48] In the "Masāil" of Abū Dāwūd (1770): Ahmad said: *"Do not say: I am a true believer, nor absolute, and not with (i.e. in the Sight of) Allāh."*
And with Al-Khallāl (972): Abū Bakr Al-Marrūdhī informed us that Hārūn ibn Hamīd Al-Wāsitī mentioned to them that Rūh ibn 'Abbād said: *"A man wrote to Al-Awzā'ī: Are you a true believer?*
So he wrote to him: You wrote asking me: Are you a true believer? But asking about this is an innovation. And speaking about it is disputing, and our predecessors did not explain this to us, nor did our religion make this an obligation upon us. And you asked: Are you a true believer? I swear, if I were upon īmān, then me leaving testifying to it would not harm me, and if I were not upon it then me testifying to it would not benefit me. So stop where the Sunnah has stopped you, and beware of going to deep into the religion (i.e. in things which you are not obliged to go into), this is not from being firmly established in knowledge. Verily those who are firmly established in knowledge said at the end of their knowledge: **"We believe in it, all of it is from our Lord."** (Ālu 'Imrān 3:7)"
And Al-Ājurrī – *rahimahullāh* – said in "Ash-Sharī'ah" (2/687): *"Beware – may Allāh show you mercy – of the saying of the one who says: that his īmān verily is like the īmān of Jibrīl and Mīkāīl. And the one who says: I am a believer with (i.e. in the Sight of) Allāh, and I am a believer with complete īmān. All of this is from the madhhab of irjā."*

[49] Ahmad narrated it in "Al-Īmān" (87) and 'Abdullāh in "As-Sunnah" (599) and he added in it: *"Except that Hammād ibn Zayd used to differentiate between Islām and īmān, and he would make Islām general and īmān specific."*

inheritance and we wish that we also are, but we don't know our status with Allāh."[50]

172 – I heard Ishāq saying – when a man asked him saying: *"A man says: I am a true believer."* So he said: *"He is a true kāfir."*[51]

173 – Ishāq narrated to us and said: Mu'tamar informed us, from Layth, from one of his companions, from Al-Hasan who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Whoever says: I am a true believer, then he is a true munāfiq (hypocrite)."***[52]

174 – Abū Bakr Muhammad ibn Yazīd narrated to us and said: 'Abdus-Samad ibn Azhar narrated to us, from Ibn Mubārak who said: I said to Ibn 'Awn: *"Do you claim that you are a believer?"* He said: *"I am verily shy in front of Allāh to claim that I am a Muslim."*

175 – Abū 'Awn narrated to us and said: Wahb ibn Jarīr narrated to us and said: My father narrated to us and said: Al-Fudayl ibn

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[50] And in "Ta'dīim Qadr As-Salāh" (700) from Muhammad ibn Yūsuf who said: I heard Sufyān saying: *"The people are Muslims and believers in their judgments, their inheritances, the prayer upon them and the prayer behind them. The living is not held accountable and the dead are not judged. We hear about the severe so we fear it, and we hear about leniency so we hope for it. And we leave the knowledge of that which we do not know to Allāh tabāraka wa ta'ālā."*
And Al-Khatīb narrated it in his "Tārīkh" (3/371) by way of Wakī' who said: I heard Ath-Thawrī saying: ...and he mentioned it. Then Wakī' said: And Abū Hanīfah said: *"Whoever says what Sufyān is saying, for us he is doubting (in his īmān). (Rather) we are believers here and true believers with Allāh."*
Wakī' said: *"And we say the same as Sufyān, and the saying of Abū Hanīfah to us is daring."*
And in it also (585): Ash-Shālinjī said: *"I asked Ahmad about the one who says: 'I am a believer for myself from the way of judgments and inheritances, and I don't know what I am with Allāh.' So he said: 'This person is not a murjī.'"*

[51] And with Al-Khallāl (975): Ziyād ibn Ayyūb said: *"I heard Ahmad ibn Hanbal saying: It does not please us to say: 'a true believer' and we do not declare takfīr upon the one who says it."*

[52] At-Tabarī narrated it in "Tahdhīb Al-Āthār" (Musnad 'Umar) (1025 and 1026), and it is weak due to its *irsāl* (the missing link between the Prophet (*sallAllāhu 'alayhi wa sallam*) and the *tābi'ī*) and due to the companion of Layth being unknown.

Hassān narrated to us and said: They mentioned in front of Abū Ja'far Muhammad ibn 'Alī the saying of the Prophet (*sallAllāhu 'alayhi wa sallam*): ***"The fornicator does not fornicate while he is a believer when he fornicates, nor does the thief steal while he is a believer when he steals."***

So he said: Muhammad ibn 'Alī – and he drew a big circle like this – and said: *"This is Islām."* – and he drew another smaller circle inside of it – and said: *"This is īmān which is confined within Islām. So if he fornicates or steals, he exits from īmān (but remains in Islām). Then if he repents he returns to īmān. And nothing (from the sins) makes him exit Islām except shirk. And the circle is like this."*[53]

176 – Ahmad narrated to us and said: Zayd ibn Hubāb narrated to us and said: Husayn ibn Wāqid narrated to us and said: 'Abdullāh ibn Buraydah narrated to us, from his father who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Between us***

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[53] Imām Ahmad – *rahimahullāh* – said in the *risālah* "Musaddad": *"And a man exits from īmān to Islām, but nothing makes him exit from Islām except committing shirk with Allāh the All-Mighty."* (Tabaqāt Al-Hanābilah 2/428)
And in "Ta'dhīm Qadr As-Salāh" (580): Ash-Shālinjī said: *"That he asked Ahmad ibn Hanbal about the one who persists in making major sins and strives in performing them, except that he does not leave the prayer, the zakat and the fasting, is he persisting the one whose situation is like this? He said: 'He is persistent as in his words:* ***"The fornicator does not fornicate while he is a believer when he fornicates."*** *He exits from īmān and ends up in Islām.'"*
And Al-Ājurrī said in "Ash-Sharī'ah" (2/593): *"How good is what Muhammad ibn 'Alī – rahimahullāh – said, and that is that īmān increases and decreases; it increases by acts of obedience and it decreases by acts of disobedience. And it is not allowed to say that Islām increases and decreases. And it was verily narrated from a group of the predecessors that they said: 'When he fornicates, īmān is removed from him, then if he repents, Allāh returns it to him.' All of this is an evidence for that īmān increases and decreases, and Islām is not like this. Do you not see the saying of the Prophet (sallAllāhu 'alayhi wa sallam):* ***"Between the slave and kufr is leaving the prayer, so whoever leaves the prayer has verily committed kufr."*** *And from Ibn Mas'ūd who said: 'Verily Allāh = the Exalted equaled the zakāt in His Book with the prayer, so whoever does not give zakat, he has no prayer.'"*
And similar to this is the saying of Ibn Battah in "Ibānah Al-Kubrā" (2/261) and "As-Sughrā" (250) with my commentary.

and them is leaving the prayer. So whoever leaves it has verily committed kufr."[54]

177 – Ishāq ibn Ibrāhīm narrated to us and said: Baqiyyah ibn Al-Walīd narrated to me, from Ziyād ibn Abī Hamīd, from Makhūl regarding the one who says: *"The prayer is (a command) from Allāh but I don't pray it, and the zakāt is from Allāh but I do not pay it."*

He said: *"He is asked to repent. Then he either repents or else he is killed."*

178 – Ishāq said: And Ibn Al-Mubārak and Wakī' said regarding leaving the prayer on purpose.

One of them said: *"That is that he leaves the dhuhr (noon prayer) until the time of the 'asr (afternoon prayer) on purpose."*

And the other said: *"It is that he leaves the dhuhr (noon prayer) until the maghrib (sunset prayer), or the maghrib (sunset prayer) until the fajr (dawn prayer)."*[55]

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[54] Narrated by Ahmad (23007) and in "Al-Īmān" (212), and 'Abdullāh in "As-Sunnah" (746), and it is a *sahīh hadīth*.

[55] In "Ta'dhīm Qadr As-Salāh" (982) Yahyā ibn Ma'īn said: *"It was said to 'Abdullāh ibn Al-Mubārak: 'Verily these people say: The one who does not pray and does not fast but still acknowledges it (i.e. the obligation of this) he is a believer with complete īmān.' 'Abdullāh said: 'We do not say the same as these people say. Whoever leaves the prayer on purpose without any excuse until one time enters into (another) time, he is a kāfir.'"*

And he narrated (984) from 'Abdullāh ibn 'Imrān Ar-Rāzī who said: Wakī' said: *"If I went out to the prayer and I saw a man at the entrance of the masjid and I said to him: 'Did you pray the noon prayer?' And he said: 'No, but I do pray.' Then I prayed the noon prayer and went out and said (to him): 'Did you pray the noon prayer?' So he said: 'No, but I do pray.' Then the call to prayer for the afternoon prayer is given and I went out to the afternoon prayer and I saw him in his place sitting, so I said to him: 'Did you pray the noon prayer?' So he said: 'No, but I do pray.' Then I entered the masjid and prayer the afternoon prayer and then went out and said (to him): 'Did you pray the noon prayer?' So he said: 'No, but I do pray.' He said: Ask him to repent. Then he either repents or else he is beheaded."*

Al-Marwazī said: I heard Ishāq saying: *"It has verily correctly been narrated from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) that the one who leaves the prayer is =*

179 – Ahmad ibn Al-Azhar narrated to us and said: Marwān ibn Muhammad narrated to us and said: Abū Muslim Al-Fazārī narrated to us and said: I heard Al-Awzā'ī when he was asked about a man who says: *"I know that the prayer is truth and I do not pray."*

He said: *"He is presented to the sword. Then he either prays or else he is killed."*

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a kāfir. And likewise was the opinion of the people of knowledge from the time of the Prophet (sallAllāhu 'alayhi wa sallam) until this day of ours; that the one who leaves the prayer on purpose without an excuse, until its (prescribed) time leaves, he is a kāfir. And the leaving of its time is: that he delays the noon prayer until the setting of the sun, and the sunset prayer until the dawn breaks. And he verily made the last time of the prayer as we have described; because the Prophet (sallAllāhu 'alayhi wa sallam) gathered between two prayers in 'Arafah and Muzdalifah, and during travel, so he prayed one of them at the time of the other. So when the Prophet (sallAllāhu 'alayhi wa sallam) made the first of them a time for the other in one situation, and the other a time for the first one in (another) situation, then both their times became one time in the situation of (the existence of) an excuse, just like the menstruating is ordered when she becomes clean before the setting of the sun to pray (both) the noon and afternoon prayer. And if she becomes clean in the last part of the night (she is ordered) to pray the sunset and the 'ishā (night) prayer."

And he also narrated (982) from Ismā'īl ibn Sa'd who said: *"I asked Ahmad ibn Hanbal about the one who leaves the prayer on purpose? He said: 'No one commits kufr by a sin except the one who leaves the prayer on purpose. So if he leaves the prayer until the time of the next prayer enters he is asked to repent three times.'"*

And see "Masāil Harb" (At-Tahārah was-Salāh) (1/494) because he verily mentioned many of these narrations in "Chapter: The one who says: I do not pray" and "Ahkām Ahlul-Milal" from the book "Al-Jāmi'"by Al-Khallāl (2/535) (Chapter: His saying: The one who leaves the prayer has committed kufr), and (Chapter: His saying: He is asked to repent, then he repents or else he is killed), and (Chapter: A man leaves the prayer until the time goes out).

He said: And I heard Sa'īd ibn 'Abdil-'Azīz when he was asked about it. He said: *"He is imprisoned and beaten until he prays."*[56]

180 – Ahmad narrated to us and said: 'Abdullāh ibn Yazīd narrated to us and said: 'Abdullāh ibn Lahī'ah narrated to us and said: Bakr ibn 'Amr Al-Mu'āfirī narrated to me, from a man who said: 'Uqbah ibn 'Āmir said: *"Verily a man can wear the īmān (and take it off), just like the woman wears a garment."*

181 – 'Alī ibn Yazīd narrated to us and said: Sulaymān ibn Dāwūd narrated to us and said: As-Salt ibn Dīnār narrated to us and said: I heard Ibn Abī Mulaykah saying: *"There verily came a time in my life*

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[56] In "As-Sunnah" by Al-Khallāl (1027) Al-Humaydī said: *"And I was informed that a people say: 'Verily whoever acknowledges the prayer, the zakat, the fasting and the hajj but does not perform any of these until he dies, or he pray while turning his back against the qiblah until he dies, he is a believer as long as he does not reject that (i.e. these oblligations), if he knows that him leaving this in his īmān if he acknowledges the obligatory acts of worship and the facing towards the qiblah.' So I said: This is the clear kufr to Allāh, and opposing the Book of Allāh, the Sunnah of His Messenger (sallAllāhu 'alayhi wa sallam) and the practice of the Muslims. Allāh – 'azza wa jalla – said:* **"*Hunafā*** (free from *shirk*)**, and they establish the prayer and pay the zakat and that is the correct religion."** (Al-Bayyinah 98:5)"

Hanbal said: *"Abū 'Abdillāh said, or I heard him saying: 'Whoever says this has verily committed kufr to Allāh and answered back to the command of Allāh and the Messenger (sallAllāhu 'alayhi wa sallam) in what he came with.'"*

Ibn Battah – *rahimahullāh* – said in "Al-Ibānah Al-Kubrā" (2/216): *"And whoever claims that he acknowledges the obligatory acts of worship but he does not perform them or act upon them, and (he acknowledges) the forbiddance of the fawāhish and evil deeds but he is not deterred from it, nor does he leave it, and that he along with this is a believer, he has verily rejected the Book and what His Messenger has come with, and the example of him is like the example of the hypocrites who said:* **"'We have believed', with their mouths but their hearts did not believe."** (Al-Māidah 5:41) *So Allāh called them liars and rejected their saying and called them hypocrites. Their abode is the deepest pit of Hellfire.* ***On the other hand the hypocrites are in a better situation that the Murjiah;*** *because the hypocrites rejected the deeds but still performed them, while the Murjiah acknowledged the deeds with their words and rejected it by leaving the performance of it. So the one who rejects something but acknowledges it with his tongue and acts with his body is better than the one who acknowledges with his tongue but refuses to act upon it with his body.* ***So the Murjiah reject that which they acknowledge and they belie that which they believe in, so they are even worse than the hypocrites****."*

where I never thought I would hear a man saying: 'I am verily a believer.' For by Allāh, they will not be pleased with (i.e. stop at) this until they will say: '(He is) verily a believer even if he marries his mother and sister, (and) by Allāh, he is verily a believer (with an īmān) like the īmān of Jibrīl ('alayhi as-salām).' Muhammad did not use to utter this. By Allāh, I verily met more than three hundred of the Companions of Muhammad, and no man among them would die except while he feared hypocrisy for himself."

182 – Ahmad narrated to us and said: Sufyān ibn 'Uyaynah narrated to us, from Az-Zuhrī, from Sālim, from his father (who said that) the Prophet (*sallAllāhu 'alayhi wa sallam*) heard a man advise his brother regarding *hayā* (shyness), (so) the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Hayā is from īmān."***[57]

183 – Ahmad narrated to us and said: Yahyā ibn Sa'īd narrated to us, from Habīb ibn Ash-Shahīd who said: 'Atā narrated to us and said: I heard Abū Hurayrah saying: *"A person does not fornicate when he fornicates while he is a believer, and he does not steal when he steals while he is a believer."* 'Atā said: *"(This means that) the īmān abandons him."*

184 – Ahmad narrated to us and said: Yahyā narrated to us, from 'Awf (who said): Al-Hasan said: *"The īmān leaves him while he remains in this state (i.e. fornicating or stealing), then if he returns (from sinning) it returns to him."*

185 – Ahmad narrated to us and said: Yahyā narrated to us and said: Ash'ab narrated to us, from Al-Hasan, from the Prophet (*sallAllāhu 'alayhi wa sallam*) who said: ***"The īmān is removed from him, then if he repents the īmān is returned to him."***[58]

186 – And I heard Ahmad when it was said to him: *"Who are the Murjiah?"* He said: *"Those who claim that īmān (only) is in speech."*

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[57] Narrated by Ahmad (5183 and 6341), Al-Bukhārī (24) and Muslim (36).

[58] Al-Khallāl narrated it in "As-Sunnah" (1269) and it is *mursal* (i.e. the narrator between the *tābi'ī* and the Prophet (*sallAllāhu 'alayhi wa sallam*) is missing).

Chapter: The prayer behind the *murjī*[59]

187 – And I heard Ahmad saying: *"One does not pray behind the one who claims that īmān (only) is in speech if he is an inviter (to his innovation)."*[60]

188 – And I heard Ishāq saying: *"Whoever says: I am a believer, he is a murjī."*

I said: *"The prayer behind him?"* He said: *"No."*

189 – And I also heard Ishāq saying: *"The first who spoke (words) of irjā, they claim that he is Al-Hasan ibn Muhammad ibn Al-Hanafiyyah.*[61]

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[59] In this chapter the author will narrate many of the narrations regarding the Murjiah and the identification of them, and it is not specifically regarding the prayer behind them as it appears from the name of the chapter.
And in the chapters "Chapter: The prayer behind the *jahmī* and the *rāfidī*" and likewise in the appendix "Chapter: The prayer behind the Qadariyyah and the people of innovation" and "Chapter: Regarding the prayer behind the one who prefers 'Alī over Abū Bakr and 'Umar (*radiAllāhu 'anhum*)" the sayings of the leaders of the *Salaf* will be narrated regarding the prohibition of praying behind the people of innovation.

[60] **I say:** Ahmad – *rahimahullāh* – in this narration differentiated between the inviter and others than him. And Al-Khallāl narrated in "As-Sunnah" (948) (him) not differentiating. And that is what Al-'Abbādī said – while Ahmad was listening –: *"If he is an innovator then one does not greet him nor pray behind him."* Then Imām Ahmad said: *"May Allāh protect you, O Abū Ishāq, and reward you with good."*
I say: And most of the leaders of the *Sunnah* are upon not differentiating between the inviter and the one who doesn't. Among this is:
What Al-Lālakāī narrated (1364): Sufyān ibn 'Uyaynah said: *"Do not pray behind the rāfidī, nor the jahmī, the qadarī and not behind the murjī."*
And with Al-Lālakāī (1825) and in "Al-Hilyah" (7/27): Ibrāhīm ibn Al-Mughīrah said: *"I asked Sufyān [Ath-Thawrī]: Should I pray behind the one who says: Īmān is in speech and not deeds? He said: 'No, and (they deserve) no respect.'"*
And see narration (**287**) and in the appendix: "Regarding the prayer behind the people of innovation".

[61] In narration number (**204**) what is intended with *irjā* here will be mentioned, and that it is something else than *irjā* in *īmān*.

Then the Murjiah became extreme until it became from their opinion that a group say:

Whoever leaves the obligatory prayers, the fasting in Ramadān, the zakāt, the hajj and the general obligatory deeds without rejecting them, we do not declare takfīr upon them (and) we refer his issue to Allāh after he is acknowledging (the obligation of these things). So these are the Murjiah about whom there is no doubt.

Furthermore they are (different) categories. Among them are those who say: 'We are absolute believers, and we do not say with (i.e. in the Sight of) Allah.' And they consider īmān as being in speech and deeds. And these are the best of them.

And a group who say: 'Īmān is in speech, and the affirmation of it is the deeds, but the deeds are not from īmān. But the deeds are (still) an obligation. And the īmān is the speech.' And they say: 'Our good deeds are accepted and with Allāh we are believers. And our īmān and the īmān of Jibrīl are equal.'

These are those about whom the hadīth was narrated: That they are the Murjiah who were cursed upon the tongues of the Prophets.

Baqiyyah ibn Al-Walīd informed us, from Zur'ah ibn 'Abdillāh Az-Zubaydī that an old man narrated to them, from Mu'ādh ibn Jabal who said: 'The Murjiah and Qadariyyah were cursed upon the tongues of seventy prophets; the last of them was Muhammad (sallAllāhu 'alayhi wa sallam).'[62]

190 – 'Abdullāh ibn Khubayq narrated to us and said: I heard Yūsuf ibn Asbāt saying: *"As for the Murjiah, then they say: 'Īmān is in words without deeds. Whoever testifies to La ilāha illa Allāh and Muhammadu*

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[62] Ash-Shāshī narrated it in his "Musnad" (1399) by way of Baqiyyah. And its chain of narration is weak. In it is Zur'ah ibn 'Abdillāh. Abū Hāzim said: *"(He is) an old unknown man, weak in hadīth."* (Aj-Jarh wat-Ta'dīl 3/606)
And it will come ascribed to the Prophet (*sallAllāhu 'alayhi wa sallam*) from the *hadīth* of Mu'ādh (*radiAllāhu 'anhu*) (**194**).

Rasūl-Allah has completed īmān, like the īmān of Jibrīl and Mīkāīl. Even if he kills so and so many believers, leaves the prayer, the fast and making ghusl from ritual impurity.'

And they consider the sword (allowed) against the Ummah of Muhammad (sallAllāhu 'alayhi wa sallam)."

191 – 'Alī ibn Yazīd narrated to us and said: 'Ismah ibn Al-Mutawakkil narrated to us and said: I asked Sufyān ibn 'Uyaynah about the Murjiah?

He said: *"The one who claims that the prayer and the zakāt are not from īmān."*

192 – Abū Sulaymān Yahyā ibn 'Uthmān narrated to us and said: Baqiyyah ibn Al-Walīd narrated to us and said: Muhammad ibn 'Abdir-Rahmān narrated to us and said: Fitr ibn Khalīfah narrated to me, from Ibn Sābit, from Abū Bakr As-Siddīq who said: The Messenger of Allah (*sallAllāhu 'alayhi wa sallam*) said:

"Two groups from my Ummah will not enter Paradise: The Qadariyyah and the Murjiah."[63]

193 – Muhammad ibn Musaffā narrated to us and said: Baqiyyah narrated to us and said: Al-Mu'āfā ibn 'Imrān Al-Mūsilī, from Al-Qāsim ibn Habīb, Nizār ibn Hayyān, from 'Ikrimah who said: Ibn 'Abbās said: *"Fear this irjā, for verily it is a branch of Christianity."*[64]

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[63] Ibn 'Adī narrated it in "Al-Kāmil" (6/258) and he said after mentioning it along with other *ahādīth*: *"And these ahādīth from Muhammad ibn 'Abdir-Rahmān Al-Qishmīrī with their chains of narration are all rejected with this chain of narration. And among them are those where the text (itself) is rejected. And this Muhammad is unknown, and he is among the unknown shuyūkh of Baqiyyah."*
And Ad-Dāraqutnī said in "Al-'Ilal" (1/282): *"This Muhammad is unknown. So the hadīth is not established from Abū Bakr. And along with this it is mursal because Ibn Sābit did not meet Abū Bakr."*

[64] This is a weak narration due to Nizār ibn Hayyān. Ibn Hibbān said: *"It is not allowed to use Nizār ibn Hayyān as evidence under any circumstances."*

194 – ‘Imrān ibn ‘Uthmān narrated to us and said: Baqiyyah narrated to us and said: Abū Al-‘Alā Ad-Dimashqī narrated to me and said: Muhammad ibn Juhādah narrated to me, from Yazīd ibn Khamīr[65], from Mu’ādh ibn Jabal who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“Verily Allāh has cursed the Murjiah and the Qadariyyah upon the tongues of seventy prophets. Verily two groups from my Ummah will not enter Paradise: The Murjiah and the Qadariyyah.”***[66]

195 – Ahmad narrated to us and said: Muhammad ibn Bishr narrated to us and said: Sa’id ibn Salih narrated to me, from Hakim ibn Jubayr who said: Ibrahim said: *“Verily the Murjiah are more feared for the people of Islām in my opinion due to their numbers, than the Azāriqah (a sect from the Khawārij).”*

196 – Ahmad narrated to us and said: Wakī’ narrated to us and said: Al-Qāsim ibn Habīb narrated to us, from a man who is called: Nizār ibn Hayyān, from ‘Ikrimah, from Ibn ‘Abbās who said: *“Two groups from this Ummah do not have any part in Islam: The Murjiah and the Qadariyyah.”*[67]

197 – Ahmad narrated to us and said: Mu’āwiyah ibn ‘Amr narrated to us and said: Abū Ishāq narrated to us and said: Al-Awzā’ī said: Yahyā ibn Abī Kathīr and Qatādah used to say: *“There is nothing from the desires which is more feared in our opinion than irjā.”*

198 – Ahmad narrated to us and said: Muammal narrated to us and said: I heard Sufyān say: Ibrāhīm said: *“The Murjiah left a religion*

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[65] It is written as such in the original. And Ibn Khamīr is Al-Hamadānī Abū ‘Umar Ash-Shāmī Al-Humsī (and he is) trustworthy. Muhammad ibn Juhādah narrated from him, but he does not have any narration from the Companions (*radiAllāhu ‘anhum*). See his biography in “Tahdhīb Al-Kamāl” (23/116)

[66] Al-Haythamī said in “Majma’ Az-Zawāid” (7/204): *“At-Tabarānī narrated it, and in it is Baqiyyah ibn Al-Walīd, and he is soft. And Yazīd ibn Husayn I do not know.”*

[67] This is a weak narration due to Nizār ibn Hayyān. Ibn Hibbān said: *“It is not allowed to use Nizār ibn Hayyān as evidence under any circumstances.”*

which is softer than a fine cloth (i.e. a thin cloth which does not cover that which is under it)."

199 – Muhammad ibn Yazīd narrated to us and said: Abū Muhammad narrated to us, from Ziyād ibn Al-Mundhir who said: I heard Ash-Sha'bī saying: *"If the Murjiah were animals they would verily have been donkeys."*[68]

200 – Ahmad narrated to us, from 'Abdullāh ibn Maymūn Abū 'Abdir-Rahmān Ar-Raqqī who said: Abū Malīh informed us and said: Maymūn was asked about the words of the Murjiah? So he said: *"I am bigger than that."*

201 – Ahmad narrated to us and said: 'Abdur-Rahmān narrated to us and said: Muhammad ibn Abī Al-Waddāh narrated to me, from 'Alā ibn 'Abdillāh ibn Nāfi', that Dharr Abū 'Umar[69] came to Ibn Jubayr one day with a need. He said: So he said: *"No (I will not help you), until you inform me upon which religion you are today. For you verily keep seeking a religion which you deal with incompetently. Are you not ashamed of an opinion which you are bigger than?!"*

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[68] In its *isnād* is Ziyād ibn Al-Mundhir, the blind *rāfidī*. Ibn Ma'īn called him a liar. "At-Taqrīb" (2102)

I say: And this narration is from his distortion and lies. For verily this narration is narrated from the Imām Ash-Sha'bī – *rahimahullāh* – from many different ways regarding the criticism of the Rāfidah and not the Murjiah. I have verily extracted and authenticated it in my commentary of "As-Sunnah" by 'Abdullah (1254) and its wording is: *"If the Shī'ah were from the birds, then would have been vultures. And if they had been from the beasts they would have been donkeys."*

[69] He is Dharr ibn 'Abdillāh ibn Zurārah Al-Hamadānī Al-Marhabī Abū 'Umar Al-Kūfī. Abū Dāwūd said: *"He was a murjī."*

And with Al-Khallāl (953): Ishāq ibn Ibrāhīm ibn Hānī said: *"I asked Abū 'Abdillāh: Who was the first to speak about īmān? He said: 'They say: the first who spoke about it was Dharr.'"*

And see "Tahdhīb Al-Kamāl" by Al-Muzzī (8/511).

And Ibn Jubayr here is Sa'īd – *rahimahullāh*. And see (**206**).

202 – Abū Al-Azhar narrated to us and said: Sa'īd ibn 'Āmir narrated to us, from Salām, from Ayyūb who said: *"I am bigger than irjā."*

203 – Abū Al-Azhar narrated to us and said: I heard Abū Ad-Damrah saying: Abū Hāzim[70] said: *"May Allah curse a religion (i.e. irjā) which I am bigger than."*

204 – Ahmad narrated to us and said: Abū 'Umar narrated to us and said: Hammād ibn Salamah narrated to us, from 'Atā ibn As-Sāib, from Zādān and Maysarah who said: *"We came to Al-Hasan ibn Muhammad and said: What is this book which you have written?!"* And he was the one who brought out the book of the Murjiah.

Zādān said: *"So he said to me: 'O Abū 'Umar, I wished that I would have died before I brought out that book.'"*[71]

205 – Ahmad said: *"It does not please me for a man that he mixes with the Murjiah."*

206 – Bashār ibn Mūsā narrated to us and said: It was said to Sharīk while we were with him: *"O Abu 'Abdillah, would they visit each other when their desires (i.e. innovative beliefs) were different?"* He said: *"No."*

Mughīrah narrated to us and said: *"At-Taymī greeted An-Nakha'ī, but he did not greet him back.*

And Dharr greeted Sa'īd ibn Jubayr but he did not greet him back."

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[70] Abū Hāzim here is Salamah ibn Dīnār (d. 144h) *rahimahullāh*.

[71] **I say:** What is intended with *irjā* here is: The deferral of the issue of 'Uthmān and 'Alī (*radi'Allahu 'anhum*) to their Lord, and this is what was called *irjā* in the beginning.
At-Tabarī narrated in "Tahdhīb Al-Āthār" (Musnad Ibn 'Abbās) (976) from Al-Farrā Ar-Rāzī who said: *"Ibn 'Uyaynah was asked about irjā? So he said: 'Irjā are of two types: A people who deferred the issue between 'Alī and 'Uthmān, and these have verily gone. As for the Murjiah today, then they are a people who say: īmān is in speech and not deeds. So do not sit with them and do not eat with them.'"*

It was said to him: *'Why, O 'Abū 'Abdillah?'*

He said: *"Because they used to believe in irjā; they claimed that the prayer is not from īmān, and that īmān is (only) in speech! And verily did Ishāq narrate to us, from Al-Barā regarding the Words of Allāh tabāraka wa ta'ālā:*

﴿ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ﴾

"And Allāh would never let your *īmān* be lost."
(Al-Baqarah 2:143)

He said: 'Your prayer towards the holy house (in Jerusalem).'"

207 – Ahmad ibn Sulaymān Al-Bāhilī narrated to us and said: Marhūm Al-'Attār narrated to us and said: I heard my father and my uncle (saying) they both heard Al-Hasan prohibiting sitting with Ma'bad Al-Juhanī[72]. And he would say: *"Do not sit with him, for he is verily misguided and misguiding."*

[72] **I say:** Ma'bad Al-Juhanī was the leader of the Qadariyyah. So this narration is attached to the chapters regarding the criticism of the Qadariyyah.

Chapter: Regarding *Qadar*

208 – I heard Ishāq saying: *"The good and the bad is from Allah, maqdūr (decreed, predestined, predetermined) for His slaves."*

209 – Abū Ma'an narrated to us and said: Abū Ahmad Az-Zubayrī narrated to us and said: Sufyān Ath-Thawrī narrated to us, from 'Umar ibn Muhammad who said: I was with Sālim ibn 'Abdillāh when a man said to him: *"A man fornicates; did Allah decree that upon him?"* He said: *"Yes."*

He said: *"And He will punish him for it?"* He said: *"Yes."*[73]

210 – Muhammad ibn Al-Wazīr Ad-Dimashqī narrated to us and said: Yūsuf ibn As-Safar narrated to us and said: Al-Awzā'ī narrated to us and said: Yūnus ibn Yazīd Al-Ayalī narrated to me, from Ibn Shihāb, from 'Abdur-Rahmān ibn Ka'b ibn Mālik, from his father who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Verily Allāh when appointed that He was going to speak to Mūsā, he went out in the time which Allāh appointed for him. He said: Then when he had a private conversation with his Lord he heard a sound behind him. So he said: 'My God, I verily hear a sound behind me. Perhaps my people have gone astray?'***

He said: 'Yes, O Mūsā.'

He said: 'My God, who has made them go astray?'

He said: 'As-Sāmirī has made them go astray.'

He said: 'My God, how did he make them go astray?'

He said: 'He formed a calf for them; a body with a lowing sound.'

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[73] Narrated by 'Abdullāh in "As-Sunnah" (910) and by Al-Ājurrī in "Ash-Sharī'ah" (546) and he added to it: *"Then he took a handful of pebbles and threw them in the face of the man and said: 'Get up (and leave).'"*
And the author will mention it from another way in (**255**).

He said: 'My God. As-Sāmirī formed a calf for them. Then who blew a soul into it so it could have a lowing sound?'

He said: 'I did, O Mūsā.'

He said: 'Then by Your Might my God, no-one but You has made my people go astray.'

He said: 'You have spoken the truth, O you, the wisest among the wise. It is not befitting that any wise person should be wiser than you.'"[74]

211- Ishāq ibn Ibrāhīm narrated to us and said: Baqiyyah ibn Al-Walīd informed us, from Artaah ibn Al-Mundhir, from Bashīr, from Mujāhid, from Ibn 'Umar that the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Verily Allāh first grabbed the pen with His Right (Hand), and both of His Hands are Right. Then He wrote down the dunyā and whatever is in it of performed deeds, both good and bad, and wet and dry, and He accounted for it in the mention."***

Then he (Ibn 'Umar) said: *"Recite if you want:*

﴿ هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴾

"This is Our Book which speaks about you in truth. We verily used to copy what you used to do." (Al-Jāthiyah 45:29)

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[74] Narrated by Ibn Mardawayh, as it is in "Ad-Durr Al-Manthūr" (5/591)
And in its chain of narration is: Yūsuf ibn As-Safar Abū Al-Fayd the writer of Al-Awzā'ī. Al-'Uqaylī said: *"He narrates rejected narrations from Al-Awzā'ī."* And Al-Bukhārī said: *"His hadith are rejected."* And Abū Zur'ah said: *"He is left in hadith."* See "Ad-Du'afā" by Al-'Uqaylī (2/441) and "Al-Kāmil" (7/162).
And in the Book of Allāh there is what testifies to the meaning (of this *hadīth*), just as Allāh – the Exalted – said about Mūsā (*'alayhi as-salām*) that he said: **"It is only Your Trial by which You lead astray whom You will, and You guide whomever You will. You are our *Walī*** (Protector)**, so forgive us and have Mercy on us, and You are the Best of those who forgive."** (Al-A'rāf 7:155)

Then can a copy be from anything but something which has been finished (on beforehand)?"[75]

212 – [Ishāq narrated to us and] said: Baqiyyah ibn Al-Walīd narrated to us, from Muhammad ibn Al-Walīd Az-Zubaydī, from Rashīd ibn Sa'd, [from 'Abdur-Rahmān] ibn Abī Qatādah Al-Basrī, from his father, from Hakīm ibn Hāzim that a man said: *"O Messenger of Allāh [should we initiate] the deeds, or have they already been determined?"*

Then the Messenger of Allah (*sallAllāhu 'alayhi wa sallam*) said: ***"Allah verily took the offspring of Adam from his back, then He filled up His Hand with them, then He made them testify over themselves, then He said: 'These are in Paradise, and these are in Hellfire.' So the people of Paradise, for them the deeds of the people of Paradise have been made easy, and the people of Hellfire, for them the deeds of the people of Hellfire have been made easy."***[76]

213 – Yahyā ibn 'Uthmān narrated to us and said: Muhammad ibn Himyar narrated to us and said: Yazīd ibn Yūsuf narrated to me, from Abū 'Abdir-Rahman Al-Ansārī, from 'Amr ibn Dīnār, from 'Abdur-Rahmān ibn Sābit, from Ibn 'Abbās, from the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), that he said: ***"You will perhaps***

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[75] The *hadīth* is *sahīh* and has many witnesses.

[76] Narrated by Al-Bukhārī in "At-Tārikh Al-Kabīr" (8/191), At-Tabarī in "At-Tafsīr" (9/117) and At-Tabarānī in "Al-Kabīr" (22/168/434). He said in "Majma' Az-Zawāid" (7/187): *"In it is Baqiyyah ibn Al-Walīd and he is weak, and his hadīth are considered good by many (other narrations and narrators) testifying to it. And the chain of narration of At-Tabarānī is good."*

I say: What Ahmad (17660) and Al-Hākim (1/31) narrated testifies to it, from the *hadīth* of 'Abdur-Rahmān ibn Qatādah As-Sulamī (*radiAllāhu 'anhu*) who said: *"I heard the Messenger of Allāh (sallAllāhu 'alayi wa sallam) say:* ***'Verily Allāh –'azza wa jalla – created Ādam. Then He took the creation from his back and said: 'These are in Paradise and I don't care and these are in Hellfire and I don't care.''*** *He said: So a man said: 'O Messenger of Allāh, then for what should we make deeds?' He said:* ***'For what has been appointed by the Qadar.'"***

Al-Hākim said: *"This is a sahīh hadīth. They verily agreed upon using its narration as an argument from (chains consisting of) others than them to the Sahābah. And 'Abdur-Rahmān ibn Qatādah from Banū Salamah is from the Sahābah (radiAllāhu 'anhum)."*

stay (alive) after me until you met a people who will reject the Qadar of Allāh, and they place the sins on His slaves. They took their words from the Christians. So if this occurs, then declare your innocence to Allah from them."

So Ibn ʻAbbās would raise his hands and say: *"O Allāh, I verily declare my innocence to You from them, just as the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam) ordered me."*[77]

214 – Hishām ibn ʻAmmār narrated to us and said: Suwayd ibn ʻAbdil-ʻAzīz narrated to us and said: Qurrah ibn ʻAbdir-Rahmān ibn Hīwīl, from Abū Qabīl Huyay ibn Hānī Al-Maʼāfirī, from Shufī ibn Mātiʻ Al-Asbahī, from ʻAbdullāh ibn ʻAmr ibn Al-ʻĀs who said: I entered upon the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*), and in his hand was a book. He then said: ***"This is a book written by the Lord of all the worlds containing the number of the people of Paradise. In it are their names and the names of their fathers. Then there is a summary of the last of them. There will be no addition to them nor will they be lessened (in numbers). And (in it are also) the number of the people of Hellfire. In it are their names and the names of their fathers. Then there is a summary of the last of them. There will be no addition to them nor will they be lessened (in numbers)."***

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[77] In its chain of narration is Yazīd ibn Yūsuf Ar-Rahbī. Yahyā ibn Maʼīn said: *"He is nothing."* And Abū Dāwūd said: *"He is weak in hadīth."* And Ibn ʻAdī said: *"And despite his weakness, his hadīth is written."* (Tahdhīb Al-Kamāl 32/284)
I say: And Ibn ʻUmar (*radiAllāhu ʻanhu*) declaring himself innocent from the Qadariyyah is firmly established.
Muslim verily narrated in his "Sahīh" (1) from Ibn ʻUmar (*radiAllāhu ʻanhu*) who said: *"So if you meet those (i.e. the Qadariyyah) then inform them that I am free from them and they are free from me."* And likewise in this book see (**254**).
And in "As-Sunnah" by ʻAbdullāh (901) with a *sahīh* chain of narration, from Mujāhid, from Ibn ʻAbbās (*radiAllāhu ʻanhu*) who said when the people of Qadar were mentioned in front of him: *"If I met any of them I would bite in his nose."*
Mujāhid said: Ibn ʻUmar said: *"Whoever of you that sees any of them, let him say: 'Verily Ibn ʻUmar is free from you.'"*

Then a man said: *"Then why should we make (good) deeds, O Messenger of Allāh?"*

So he said: ***"Make deeds and take aim (at Paradise). For verily the inhabitant of Paradise will die upon the deeds of the people of Paradise, no matter what deeds he has made. And the inhabitant of Hellfire will die upon the deeds of the people of Hellfire, no matter what deeds he has made."*** Then he recited:

﴿ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ﴾

"A group in Paradise and a group in *As-Sa'īr* (the blazing Fire)**."**
(Ash-Shūrā 42:7)[78]

215 – 'Uthmān ibn Salām Al-Ahwāzī narrated to us and said: Safwān ibn 'Īsā narrated to us, from 'Azwah ibn Thābit, from Yahyā ibn 'Uqayl, from Yahyā ibn Ya'mar, from Abū Al-Aswad Ad-Dīlī who said: I came to 'Imrān ibn Husayn early in the morning one day and then 'Imrān said to me: *"O Abū Al-Aswad, do you see what the people are doing today, and they laugh about it? Was this something which was predetermined for them and brought over them in a Qadar which has gone forth? Or something which they face from that which their Prophet (sallAllāhu 'alayhi wa sallam) came to them [with], and by which an argument upon them was taken?"*

He said: I said: *"Rather it is something which was predetermined for them."*

He said: So 'Imrān said: *"So is this an injustice?"*

He said: *"So I became very scared from this. Then I said: 'It is verily nothing but the creation of Allāh and the possession in His Hand.*

[78] Narrated by Ahmad (6563) and At-Tirmidhī (2141) who said: *"Hasan gharīb sahīh."* And he called it *hasan* (good) in "Al-Fath" (6/291).

﴿ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴾

"He is not asked what He is doing, but they will be asked." (Al-Anbiyā 21:23)"

He said: So 'Imrān said: *"May Allah make you firm. By Allāh, I did not ask you except to safeguard your mind. Verily a man from Muzaynah – or Juhaynah – came to the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) and said:*

'O Messenger of Allah; do you see what the people are doing today, and they laugh about it? Was this something which was predetermined for them and brought over them in a Qadar which has gone forth? Or something which they face from that which their Prophet came to them with, and by which an argument upon them was taken?'

He said: ***"Rather it is something which was predetermined for them and gone forth for them."***

They said: 'O Messenger of Allāh, then why should they make (good) deeds?'

So the Messenger of Allah (sallAllāhu 'alayhi wa sallam) said: ***"Whomever Allah created for one of the two degrees, then He will pave the way for its deeds. And the affirmation of this is in the Book of Allah:***

﴿ وَنَفْسٍ وَمَا سَوَّاهَا ۝ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴾

"By the soul and the One who fashioned it. Then He inspired it to its corruption or its piety." (Ash-Shams 91:7-8)"[79]

216 – Al-Musayyib ibn Wādih narrated to us and said: Yūsuf ibn Asbāt narrated to us, from Bahr As-Saqā, from Abū Hāzim, from Abū Hurayrah who said: The Messenger of Allāh (*sallAllāhu 'alayhi*

[79] Narrated by Ahmad (19936) and Muslim (6832).

wa sallam) said: ***"There has never been any zandaqah, except that its foundation was rejecting the Qadar."***[80]

217 – Abu Al-Fadl 'Abbas ibn Al-Walīd narrated to us and said: Marwān ibn Muhamamad narrated to us and said: Sulaymān ibn 'Utbah As-Sulamī narrated to us and said: Yūnus ibn Maysarah ibn Halbas narrated to us, from Abū Idrīs Al-Khawlānī, from Abū Ad-Dardā that they said: *"O Messenger of Allah. Do you see the deeds we make, are they something which have been finished (i.e. predetermined)? Or something that we begin with (ourselves)?"*

So the Messenger of Allah (*sallAllāhu 'alayhi wa sallam*) said: ***"It is something which has been finished (i.e. predetermined)."***

They said: *"Then how by the deeds after the predetermination?"*

He said: ***"Every person has the way made easy for what was created for him."***[81]

218 – Abū Ar-Rabī' Az-Zahrānī narrated to us and said: 'Abdullāh ibn Yazīd Al-Muqrī narrated to us and said: 'Abdullāh ibn Lahī'ah ibn 'Uqbah narrated to us and said: 'Amr ibn Shu'ayb narrated to me and said: I was with Sa'īd ibn Al-Musayyib when a man came

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[80] In its chain of narration is Bahr As-Saqā. Ibn 'Adī said in "Al-Kāmil" (2/54): *"All his narrations are disordered, and he opposes the people in their chain of narrations and texts (of hadīth), and the weakness of his hadīth is clear."*
He said in "Al-Lāī Al-Masnū'ah" (1/235): *"It (i.e. the hadīth) has many witnesses (i.e. narrations backing up its meaning)." And then he mentioned it.*
I say: And it has many witnesses from the words of the *Salaf* which I mentioned in my commentary upon "Al-Ibānah As-Sughrā" (p. 91 and 134).

[81] Al-Hākim (2/462) said: *"This hadīth has a sahīh chain of narration and they (i.e. Al-Bukhārī and Muslim) did not narrate it."*
Adh-Dhahabī followed him up and said: *"Rather Ibn Ma'īn said regarding Sulaymān ibn 'Utbah: 'He is nothing.'"*
I say: There is a difference of opinion regarding Sulaymān ibn 'Utbah. For verily did Duhaym describe him as trustworthy and Abū Hāzim said: *"There is no harm in him."* And Abū Zur'ah said: *"Trustworthy."* [See "Tahdhīb Al-Kamāl" (12/38)]
I say: And the *hadīth* have many witnesses, and some of it has already been mentioned.

to him and said: *"Verily some people say: Allāh has verily predetermined everything except the deeds."*

So Sa'īd became angry with an anger which I have never seen him become angry with, until he intended to get up. Then he said: *"They did it, they did it! Woe to them, what are they doing?! As for me, then I have verily heard a hadīth about them which is bad enough for them."*

So I said: *"And what is that O Abū Muhammad? May Allāh have mercy upon you."*

So he said: *"Rāfi' ibn Khadīj narrated to me, from the Prophet (sallAllāhu 'alayhi wa sallam) who said:* ***"In my Ummah there will be a people who will reject Allāh and the Qurān while they are not aware."****"*

He said: So I said: *"How will they say, O Messenger of Allāh?"*

He said: ***"They will acknowledge one part of the Qadar and reject another part."***

He said: I said: *"What will they say, O Messenger of Allah?"*

He said: ***"They will say that the good is from Allāh and the bad is from Iblīs. Then they will recite the Book of Allāh (as evidence) for that. So they will reject Allāh and the Qurān after the īmān and knowledge. And how much of enmity and hatred will my Ummah not meet from them. Then after that the changing will occur. So the majority of them will be changed into monkeys and pigs. Then the sinking down (of the ground) will occur, and those of them who will be saved will be few. That day, the happiness of the believer is little and his unhappiness will be severe."***

Then the Prophet (*sallAllāhu 'alayhi wa sallam*) cried until we cried due to his crying.

Then it was said: *"O Messenger of Allāh? What is this crying (i.e. why)?!"*

He said: ***"Out of mercy for them, the sad ones. Because among them is the one who strives (in good deeds), and among them is the worshipper. But they are not the first who came first to this saying, and had the difficulty of walking while carrying it. Verily the majority of those who were destroyed from Banū Isrāīl (were destroyed) due to rejecting the Qadar."***

So it was said: *"O Messenger of Allāh. So what is the īmān in the Qadar?"*

He said: ***"That you believe in Allāh alone. And you believe in Paradise and Hellfire. And you know that Allah – tabāraka wa ta'ālā – created them both before the creation, and then He created the creations for it. So He made whomever He wanted in Paradise, and whomever He wanted in Hellfire out of justice from Him. So everyone is making deeds according to something predetermined, and he will end up with what was created for him."***

So I said: *"The Messenger of Allāh has spoken the truth."*[82]

219 – Muhammad ibn Musaffā narrated to us and said: Baqiyyah ibn Al-Walīd narrated to us, from Habīb ibn 'Umar Al-Ansārī, from his father, from Ibn 'Umar, from the Messenger of Allah (*sallAllāhu 'alayhi wa sallam*) that he said: ***"A caller will call out on the Day of Resurrection: 'Let those who disputed with Allāh rise.' And they are the Qadariyyah."***[83]

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[82] Narrated by Al-'Uqaylī in "Ad-Du'afā" (4584), Al-Ājurrī in "Ash-Sharī'ah" (389), Ibn Battah in "Al-Ibanah Al-Kubra" (1517) and Al-Lalakai (1100) from this way.
Abā Hātim said: *"This hadith to me is fabricated."*
I say: And this *hadīth*, even if it is not *sahīh* or known in this manner (i.e. chain of narration and text), then its text has witnesses which testify to the correctness of what it contains (of meaning). And if it wasn't out of fear that it would be too long, I would have brought every part of it from that which testifies to it of *ahādīth* and *āthār*.

[83] Narrated by Ibn Abī Hātim in "As-Sunnah" (345) and At-Tabarānī in "Al-Awsat" (6510).

220 – Yazīd ibn Yazīd narrated to us and said: 'Abdul-Malik ibn 'Amr narrated to us and sadi: Sulaymān ibn Sufyān narrated to us, from 'Abdullāh ibn Dīnār, from 'Abdullah ibn 'Umar, from 'Umar ibn Al-Khattāb who said: When the (verse) was revealed:

﴿ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴾

"Then some of them will be happy and (some of them) **unhappy."**
(Hūd 11:105)

I said: *"O Messenger of Allāh. Then for what should we make deeds?! Is it in accordance with an affair which has been finished (i.e. predetermined)? Or something which has not been finished?"*

He said: ***"Rather according to something which has been finished (i.e. predetermined) and what the pens (already) have written O 'Umar. But everyone has the way paved for what was created (for him)."***[84]

221 – Muhammad ibn Musaffā narrated to us and said: Baqiyyah narrated to us and said: Ibn Abī Jamīlah narrated to us, from Nāfi', from Ibn Umar, from the Prophet (*sallAllāhu 'alayhi wa sallam*) who said: ***"Verily if Allāh did not want to be disobeyed He would not have created Iblīs."***[85]

222 – Muhammad ibn Musaffā narrated to us and said: Baqiyyah narrated to us, from Sa'īd ibn Jamīl, from Thābit Al-Bunānī who

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Abū Hātim said in "'Ilal Al-Hadīth" (2810): *"This is a rejected hadīth. And Habīb ibn 'Umar is weak in hadīth (and) unknown. No-one but Baqiyyah narrated from him."*

[84] Narrated by At-Tirmidhī (3111) who said: *"Hadīth hasan (good) gharīb (strange)."*
And Ibn Abī Hātim narrated it in "As-Sunnah" (169).
And Ahmad (5140) and At-Tirmidhī (2135) also narrated it from another way and with another wording.
At-Tirmidhī said: *"And in this issue (there is also a hadīth) from 'Alī, Hudhayfah ibn Usayd, Anas and 'Imrān ibn Husayn. And this is a hasan sahīh hadīth."*

[85] Narrated by Abū Nu'aym in "Al-Hilyah" (92/6) and Al-Bayhaqī in "Al-Asmā was-Sifāt" (333).
And the *hadīth* is weak; in its chain of narration is Muhammad ibn Abī Jamīlah, and he is unknown. (Lisān Al-Mīzān 6/94)

said: I heard Ibn ‘Umar say: I heard the Messenger of Allah (*sallAllāhu ‘alayhi wa sallam*) say: ***“There will be some rejecting heretics. Verily they are the Majūs (Magians) of this Ummah. No Ummah was ever destroyed except due to their shirk. And the beginning of their shirk after their īmān was nothing else than rejecting the Qadar.”***[86]

223 – Ibn Musaffā narrated to us and said: Abū Al-Mughīrah narrated to us and said: Abū Yahyā Al-Yamānī Al-Habashī narrated to us and said: I heard Tāwūs narrate from Ibn ‘Abbās who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“Every Ummah has its Majūs. And verily the Majūs of my Ummah is a people who reject the decrees of Allāh. And verily the smallest rejection of the Qadar is like the one who ascribes partners with Allāh in worship after having believed.”***[87]

224 – Muhammad ibn Musaffā narrated to us and said: Baqiyyah narrated to us, from ‘Umar ibn Muhammad, from Zayd ibn Aslam, from his father, from Abū Hurayrah, from the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) when the (verse) was revealed:

﴿ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴾

“For those among you who want go on the Straight Path.”
(At-Takwīr 81:28)

They said: *“The affair is up to us. If we want to we go on the Straight Path, and if we do not want to, we do not go on the Straight Path.”*

So Allah sent down Jibrīl upon him saying: *“They have lied, O Muhammad.*

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[86] Narrated by Ibn Abī ‘Āsim in “As-Sunnah” (336), from Muhammad ibn Musaffā who said: Baqiyyah narrated to us (and said): ‘Umar ibn Muhammad At-Tāī narrated to us, from Sa’īd ibn Abī Jamīl, from Thābit. And the *hadīth* is weak.

[87] In its chain of narration is Abū Yahyā Al-Yamānī. Ibn Ma’īn classified him as weak.

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾

"And you do not want anything except what Allah wants, the Lord of all the worlds." (At-Takwīr 81:29)"

And this relieved the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*).[88]

225 – Al-Humaydī narrated to us and said: Sufyān narrated to us and said: Abū Az-Zannād narrated to us, from Al-A'raj, from Abū Hurayrah who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Ādam confuted Mūsā. Mūsā said: 'O Ādam, you are our father. You prevented us and caused us to exit Paradise.'***

So Ādam said: 'O Mūsā. Allāh chose you with His Words, and He wrote for you in the Tablets with His (own) Hand. Do you blame me for an issue which Allāh decreed for me forty years before He created me?'"

The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"So Ādam overwhelmed Mūsā in argument. So Ādam overwhelmed Mūsā in argument."***[89]

226 – Hishām ibn 'Ammār narrated to us and said: Sulaymān ibn 'Utbah narrated to us and said: I heard Yūnus ibn Maysarah ibn Halbas narrate from Abū Idrīs Al-Khawlānī, from Abū Ad-Dardā, from the Prophet (*sallAllāhu 'alayhi wa sallam*) who said: ***"The slave will not achieve the reality of īmān before he knows that whatever befell him would never have passed him by, and that whatever passed him by would never have befallen him. And that the disobedient (to the parents), the alcoholic and the one who rejects the Qadar will not enter Paradise."***[90]

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[88] Narrated by Al-Firyābī in "Al-Qadar" (423) and its chain of narration is weak.
[89] Narrated by Al-Bukhārī (3409) and Muslim (6835).
[90] Ibn Abī 'Āsim said in "Misbāh Az-Zujājah" (4/39): *"This is a good chain of narration. There is a difference of opinion regarding Sulaymān ibn 'Utbah, and the rest of the narrators are trustworthy."*

227 – Mahmūd narrated to us and said: Marwān ibn Muhammad narrated to us and said: Rabāh ibn Al-Walīd narrated to us and said: Ibrāhīm ibn Abī 'Ablah narrated to me, from Abū Yazīd Al-Azdī, from 'Ubādah ibn As-Sāmit who said: I heard the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) saying: ***"The first thing Allāh created was the pen. Then He said to it: 'Write.' So it said: 'O Lord, and what should I write?' He said: 'Write the decrees of everything.'"***[91]

228 – Muhammad ibn Musaffā narrated to us and said: Baqiyyah ibn Al-Walīd narrated to us, from Al-Awzā'ī, from Ibn Jurayj, from Abū Az-Zubayr, from Jabir who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Verily the Majūs of this Ummah are a people who reject the decrees of Allah. If they become sick, then do not visit them. If you meet them, then do not greet them. And if they die then do not attend their funeral prayer."***[92]

229 – Sa'īd ibn 'Awn narrated to us and said: Ja'far ibn Sulaymān narrated to us, from Marzūq Abū Bakr, from Abū Az-Zubayr, from Jābir who said: Surāqah ibn Ju'shum asked the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) and said: *"O Messenger of Allah, are we*

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[91] Narrated by Ibn Abī 'Āsim in "As-Sunnah" (106), Ibn Abī 'Arūbah in "Al-Awāil" (3) and Ad-Diyā in "Al-Ahādīth Al-Mukhtārah" (446) by way of At-Tabarānī. And Abū Dāwūd (4702) and At-Tirmidhī (2155 and 3319) narrated by another way. And the *hadīth* is *sahīh* and narrated from a group of the Companions (*radiAllāhu 'anhum*) from different ways.

[92] Narrated by Ibn Mājah (92), Ibn Abī 'Āsim in "As-Sunnah" (337), Al-Fiyrābī in "Al-Qadar" (219) and At-Tabarānī in "Al-Awsat" (4455) and he said: *"No-one narrated this hadīth from Al-Awzā'ī except Baqiyyah. Muhammad ibn Musaffā was alone in this."*

I say: The author is going to narrate this *hadīth* from several ways in this book. And the opinion of the people of knowledge differed in the judgment upon this *hadīth* between its weakness and it being good, due to the many ways it was narrated both ascribed to the Prophet (*sallAllāhu 'alayhi wa sallam*) and the *Sahābah*, but it did not reach that it was judged as fabricated. And from the people of knowledge are those who disputed it from the aspect of its text as well. And this is because the innovation of rejecting the *Qadar* did not appear in the time of the Prophet (*sallAllāhu 'alayhi wa sallam*). It verily appeared in the last part of the time of the *Sahābah* (*radiAllāhu 'anhum*).

making deeds in accordance with what the pens have written and with what the books have dried with? Or are we making deeds in something we begin (with ourselves)?"

He said: ***"You are making deeds in accordance with what the pens have written and with what the books have dried with."***

He said: *"Then why should those who make deeds make those deeds, O Messenger of Allāh?"*

He said: ***"Everyone has the way paved for that which has been created for him."***[93]

230 – Abū Ma'an narrated to us and said: Abū Ishāq narrated to us and said: Al-Azraq ibn Yahyā narrated to us and said: 'Ubayd-Allāh ibn Ziyād narrated to us, from Abān, from Anas ibn Mālik that the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"The qadarī: the beginning of him is majūsī, and the last of him is zindīq."***[94]

231 – Muhammad ibn Nāfi'[95] narrated to us and said: Al-Hafarī narrated to us and said: Sufyān narrated to us, from 'Umar ibn Muhammad, from 'Umar the *mawlā* of Ghufrah, from Hudhayfah, from the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*): ***"Verily a people say: There is no Qadar. And they are the Majūs of this Ummah. So do not attend their funeral prayers and do not visit their sick. For they are verily the followers of Dajjāl, and it is right upon Allah to let them follow the Dajjāl."***[96]

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[93] Narrated by Muslim (6828) and Al-Fiyrābī in "Al-Qadar" (48).

[94] Narrated by Abū Nu'aym as it is stated in "Kanz Al-'Ummāl" (645) and Ad-Daylamī in "Al-Firdaws" (4704). And the *hadīth* is not correct. Abān ibn Abī 'Ayyāsh; Ahmad said (about him): *"He is left in hadīth."* "Al-Mīzān" (1/11). And many of the narrations of the *Salaf* testify to its meaning.

[95] It is written as such in the original text. And it seems that should be Muhammad ibn Rāfi', just as it was repeated again and again.

[96] The talk about this *hadīth* has been mentioned in the footnote of (**228**).

232 – Abū Ma'an narrated to us and said: Yazīd ibn Hārūn narrated to us and said: Bishr ibn Numayr narrated to us, from Al-Qāsim, from Abū Umāmah, from the Prophet (*sallAllāhu 'alayhi wa sallam*) who said: ***"Allah created the creation, He decreed the decrees, He took the covenant from the prophets and His Throne is upon the water. So the people of Paradise are its people (who were decreed for it), and the people of Hellfire are its people (who were decreed for it)."***

They said: *"O Messenger of Allah, then why the deeds?"*

He said: ***"[Every] people make deeds for their levels (or abodes)."***[97]

233 - Muhammad ibn Abī Bakr narrated to us and said: Hassān ibn Ibrāhīm narrated to us and said: Sa'īd ibn Masrūq narrated to us, from Yūsuf ibn Abī Burdah, from Abū Burdah, who said: I came to 'Āishah and said to her: *"O my mother. Narrate something to me which you heard from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam)."*

So she said: *"The Messenger of Allāh (sallAllāhu 'alayhi wa sallam) said:* ***"The bird flies (in accordance) with Qadar."***

And he used to like good omens."[98]

234 – Muhammad ibn Al-Wazīr narrated to us and said: Marwān ibn Muhammad narrated to us and said: Baqiyyah ibn Al-Walīd narrated to us and said: Habīb ibn 'Umar Al-Ansārī narrated to us, from his father who said: I heard Wāthilah ibn Al-Asqa' say: *"As for me, then I do not pray behind the qadarī."*[99]

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[97] In its chain of narration is Bishr ibn Numayr. Imām Ahmad said: *"The people left his hadīth."*

[98] Narrated by Ahmad (25982), Ibn Abī 'Āsim (261) and Al-Hākim (1/129). And the *hadīth* is *sahīh*.

[99] Wāthilah ibn Al-Asqa' (*radiAllāhu 'anhu*) is a companion of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*). And in its chain of narration is Habīb ibn 'Umar Al-Ansārī. Abū Hātim Ar-Rāzī called him weak and Al-Dāraqutnī said about him: *"He is unknown."* See "Ta'jīl Al-Manfa'ah" (176).

235 – Al-Husayn ibn Muhammad As-Sa'di narrated to us and said: Maymun ibn Zayd narrated to us and said: Harb ibn Surayj narrated to us and said: I said to Abū Ja'far: *"We verily have an imām (in prayer) who is qadarī?"*

He said: *"Repeat every prayer which you have prayed behind him."*

236 – Muhammad ibn Al-Wazīr Ad-Dimashqī narrated to us and said: Salām ibn Sulaymān narrated to us and said: 'Ubayd-Allāh ibn Abī Sufyān narrated to us and said: I heard Ibn Sīrīn saying: *"Do not eat the slaughtering of the Qadariyyah."*

237 – Sa'īd ibn Mansūr narrated to us and said: 'Abdul-'Azīz ibn Muhammad narrated to us, from Abū Suhayl who said: *"If a qadarī greets you, then say: 'Wa 'alaykum (and upon you)."*

238 – Muhammad ibn 'Umar ibn 'Alī narrated to us and said: Al-Hasan ibn Habīb narrated to us, from Wāil ibn Zurayq, from 'Abdul-'Azīz ibn 'Umar, from 'Umar ibn 'Abdil-'Azīz who said: *"Do not go to battle with the Qadariyyah, for they are verily not given victory."*

239 –Muhammad ibn 'Umar ibn Muqaddam narrated to us and said: Abū 'Ismah Al-Hadhdhā narrated to us, from Abū Sālih, from his father who said: A dispute was brought to 'Ubayd-Allāh ibn Al-Hasan regarding a boy which was bought from a man. So he said: *"I have verily bought this (boy). And he (i.e. the seller) guaranteed me: (There would be) no disease and no trouble. But I verily found him to be a qadarī."*

He said: *"And which disease is worse than that."* He said: *"So he returned the boy back to him."*

240 – Bishr ibn Mu'ādh and 'Īsā ibn Sulaymān (both) narrated to us and said: 'Abdullāh ibn Ja'far narrated to us and said: Abū Suhayl Nāfi' ibn Mālik informed me and said: 'Umar ibn 'Abdil-'Azīz consulted me and said: *"What do you think about the Qadariyyah?"*

He said: So I said: *"I think that they should be asked to repent, then they either repent or else they are beheaded."*

So 'Umar said: *"As for that, then it is the path of the truth."*

241 – Abū Sulaymān Yahyā ibn 'Uthmān narrated to us and said: Al-Yamān ibn 'Adī narrated to us and said: I asked Ad-Dahhāk ibn Humrah about the *qadarī*?

He said: *"He is asked to repent, then either he repents or else he is killed."*

242 – Muhammad ibn Al-Wazīr narrated to us and said: Marwān ibn Muhammad narrated to us and said: Mu'āwiyah ibn Yahyā narrated to us and said: Artaah ibn Al-Mundhir narrated to us, from Hakīm ibn 'Umayr who said: The people of Qadar were mentioned in front of 'Umar ibn 'Abdil-'Azīz.

So 'Umar said: *"If they take that as their religion, then they are deserving of their tongues being pulled from their mouths."*

243 – Bishr ibn Mu'ādh narrated to us and said: Mu'tamir narrated to us, from Abū Makhzūm, from Siyār Abū Al-Hakam that 'Umar ibn 'Abdil-'Azīz said: *"Those who reject the Qadar should be asked to repent. Then they either repent or they are banished from the lands of the Muslims."*

244 – Muhammad ibn Al-Wazīr narrated to us and said: Marwān ibn Muhammad narrated to us and said: Mālik was asked about the *qadarī* who is asked to repent?

He said: *"(He is) the one who says: Verily Allāh does not know what the slaves will do before they do it."*

Abū 'Abdillāh (i.e. *Imām* Ahmad) said: *"They are those who excluded (or separated) Allāh from His Knowledge."*

245 – Abū Ma'an narrated to us and said: Yahyā ibn Al-Fadl narrated to us and said: I witnessed Miknaf An-Nadabī when he

asked Abū Yūsuf Al-Qādī. So he said to him: *"O Abū Yusuf, what is the judgment upon the Qadariyyah?"*

He said: *"The judgment is that whoever rejects the (pre-existing) knowledge (of Allāh) is asked to repent. Then he either repents or else I will kill him."*

246 – Harb ibn Ismā'īl Al-Handhalī Al-Karmānī said: Muhammad ibn Abī Bakr narrated to us and said: Hassan ibn Ibrāhīm narrated to us and said: Muhammad ibn Al-Fadl narrated to us, from Kurz ibn Wabirah, from Muhammad ibn Ka'b Al-Quradhī who said: *"The Qadariyyah were cursed upon the tongues of seventy prophets, and among them is this Prophet of ours. Then when it is on the Day of Judgment, a caller will call out: 'Let those who disputed with Allāh rise.' And the Qadariyyah will get up."*[100]

247 – Muhammad ibn 'Umar ibn 'Alī narrated to us and said: Al-Hasan ibn Habīb narrated to us, from Al-Asbagh ibn Zayd, from Abū Ghiyāth who said: I heard Anas ibn Mālik say: *"(The Qadariyyah are) the rejecters of the Qadar, the mushrikūn."*[101]

248 – Muhammad ibn 'Umar narrated to us and said: Ibn Nadbah narrated to us, from 'Umar ibn Muhammad who said: Ibn 'Abbās said: *"The belief in Qadar is the structure of Tawhīd, so whoever singles out Allāh in worship but rejects the Qadar; then his rejection of the Qadar is a breach of Tawhīd."*

249 – Abū Ma'an narrated to us and said: Muammal ibn Ismā'īl narrated to us (and said): 'Umar ibn Muhammad Al-'Umarī narrated to us and said: Sālim ibn 'Abdillāh narrated to us and said: Ibn 'Umar said: ***"Whoever claims that there along with Allāh is a***

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[100] Al-Haythamī said in "Majma' Az-Zawāid" (7/206): *"At-Tabarānī narrated it in "Al-Awsat" and in it is: Muhammad ibn Al-Fadl ibn 'Atiyyah, and he is left."*
I say: In the chapter there are *ahādīth* and narrations which testify to his saying: *"Verily the Qadariyyah are disputants of Allāh."* Some of it has gone forth, as it is in (**219**).

[101] In its chain of narration is Sālim ibn Ghiyāth. Ibn Ma'īn said: *"He is nothing."* (Al-Jarh wat-Ta'dīl 4/190)

maker, creator, provider, judge, someone who becomes pleased (with the slaves), or that he owns harm or benefit for himself, or death, life and resurrection; then Allāh will resurrect him with a speechless tongue, blind in his vision and He will turn his deeds into scattered dust. He will cut off all his relations and He will throw him into Hellfire on his face."

250 – Hibbān ibn ʻAmmār narrated to us and said: ʻUmar ibn Yūnus narrated to us and said: Ayyūb ibn An-Najjār narrated to us, from Ibn ʻAwn, from Muhammad (ibn Sīrīn) who said: *"It was narrated to me that the Qadariyyah will be changed in their graves into monkeys and pigs."*

251 – Saʻīd ibn Mansūr narrated to us and said: Hammād ibn Zayd narrated to us, from Abū Makhzūm An-Nahshalī who said: ʻUmar ibn ʻAbdil-ʻAzīz said: *"O people, fear Allāh. For verily by Allāh, a people must make deeds which Allāh has written for them and placed upon their necks."*

252 – Al-Musayyib ibn Wādih narrated to us and said: Yūsuf ibn As-Safar narrated to us, from Al-Awzaʻī, from Az-Zuhrī who said: *"The Qadā (decree) is the Qadar (predetermination), and the Qadar is the Knowledge, and the Knowledge is implemented upon the slaves and what they make of good and bad deeds; it is written in their necks (what they will do) until they leave the dunyā."*

253 – Saʻīd ibn Mansūr narrated to us and said: Abū Maʻshar narrated to us, from Muhammad ibn Kaʻb regarding His Words:

﴿ مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ ١٦٢ إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴾

"You cannot lure (anyone) **away from Him. Except the one** (who is predestined) **to burn in Hellfire."** (As-Saffat 37:162-163)

He said: *"(This means:) You cannot misguide anyone except the one for whom I have written that he is from the inhabitants of Hellfire."*

254 – Sa'īd ibn Mansūr narrated to us and said: 'Abdul-Hamīd ibn Sulaymān narrated to us, from Abū Hāzim who said: A people who rejected the Qadar were mentioned in front of Ibn 'Umar so he said: *"Do not sit with them, do not greet them, do not visit their sick, do not attend their funerals and inform them that I am free from them and that they are free from me. And they are the Majūs of this Ummah."*[102]

255 – Kathīr ibn Yahyā ibn Kathīr narrated to us and said: Mansūr ibn Zayd Al-'Adawī narrated to us and said: 'Umar ibn Muhammad ibn Zayd narrated to us and said: A man asked Sālim ibn 'Abdillāh and said: *"Is fornication (performed in accordance) with Qadar?"*

He said: *"Yes."*

He said: *"Is it a decree which Allāh decreed for him?"*

He said: *"Yes, even if you dislike it."*

[102] Narrated by Al-Fiyrābī in "Al-Qadar" (216) and Ibn Battah in "Al-Ibānah Al-Kubrā" (1601), and its chain of narration is *munqati'* (cut off). Abū Hāzim ibn Dīnār did not hear from Ibn 'Umar (*radiAllāhu 'anhu*).

Chapter: Regarding the *shahādah* (testimony) upon the people of Paradise

256 – I heard Ishāq ibn Ibrāhīm saying: *"The Sunnah has gone forth from the Prophet (sallAllāhu 'alayhi wa sallam) and the Khulafā after him, and the scholars of the countries have agreed upon this:*

That no-one should testify for anyone after the Prophet (sallAllāhu 'alayhi wa sallam) that he is in Paradise due to his righteousness, his virtue and his precedence.

Nor (testify) for anyone that he is from the people of Hellfire due to disobedience and sins which he committed. And we leave that to Allāh, for verily He is the One who is in charge of the secrets."

He said: *"And it is a duty upon you to know and be certain of that whatever was correctly narrated from the Prophet (sallAllāhu 'alayhi wa sallam) that he said (about someone that he is) in Paradise, then he is Paradise.*

Such is the issue for the people of knowledge without establishing the testimony."[103]

257 – Mālik ibn Sa'd ibn akhī Rawh narrated to us and said: Muhammad ibn Ya'lā narrated to us and said: 'Umar ibn As-Subh narrated to us, from Khalid ibn Maymūn, from Nufay' ibn Al-Hārith, from Zayd ibn Arqam who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said in what he narrated from His Lord – *tabāraka wa ta'ālā* – that He said: ***"Do not ascribe the status of Paradise and Hellfire to My knowledgeable, monotheistic and acknowledging slaves; until I will be the One who will give them that status by My Knowledge regarding them. And do not***

[103] This is regarding the Muslims. As for the one who dies as a *kāfir*, then the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"If you pass by the grave of a kāfir, then give him the tidings of Hellfire."*** Narrated by 'Abdur-Razzāq (19687) as *mursal*, Al-Bazzār (1089) and At-Tabarānī in "Al-Kabīr" (326) from the *hadīth* of Sa'd (*radiAllāhu 'anhu*).

undertake the responsibility of that when this has not been placed upon you. And do not hold the slaves accountable besides their Lord."[104]

258 - Abū Ma'an narrated to us and said: Mu'tamar narrated to us, from Layth, from Ja'far Al-'Abdī who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Woe to the mutaallīn (those who swear) from my Ummah; Those who say: fulān is in Paradise and fulān is in Hellfire."***[105]

[104] At-Tabarānī narrated it in "Al-Mu'jam Al-Kabīr" (5/197/5076) and its chain of narration is very weak.

[105] Al-Bukhārī said in "Al-Tārikh Al-Kabīr" (2/191) in his biography of Ja'far ibn Zayd: *"Mu'tamar narrated from Layth, from Zayd, from Ja'far Al-Abdī', from the Prophet (sallAllāhu 'alayhi wa sallam), (and it is) mursal."*

Chapter: The affair is in Quraysh as long as there remain two from the people

259 – Ahmad ibn ʻAbdillāh ibn Yūnus narrated to us and said: ʻĀsim ibn Muhammad, from his father who said: ʻAbdullāh ibn ʻUmar said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"This affair will remain in Quraysh as long as there remain two from the people (alive)."*** And he did like this with his hand.[106]

260 – Ahmad ibn Hanbal narrated to us and said: Muhammad ibn Jaʼfar narrated to us and said: Shuʼbah narrated to us, from Habīb ibn Az-Zubayr who said: I heard Ibn Abī Al-Hudhayl who said: ʻAmr ibn Al-ʻĀs was calling upon as his uncles, when a man from Bakr ibn Wāil said: *"If Quraysh does not stop then (Allāh) will verily put this affair with majority among the majorities of the Arabs besides them."*

So ʻAmr ibn Al-ʻAs said: *"You have lied. I heard the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam) saying:*

"Quraysh are the leaders of the people in both good and evil until the Day of Resurrection.""[107]

261 – Abū Maʼan narrated to us and said: ʻAbdul-Malik ibn ʻAmr narrated to us and said: Kathīr ibn ʻAbdillāh narrated to us, from his father, from his grandfather that the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"O gathering of Quraysh. You are verily the leaders after me, so do not die except as Muslims."***[108]

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[106] Narrated by Ahmad (4832), Al-Bukhārī (3501) and Muslim (4731).
And the words of Ahmad: *"He said: And he moved his two fingers turning them (back and forth) like this."*

[107] Narrated by Ahmad (17808) and At-Tirmidhī (2227) who said: *"Hadīth hasan gharīb sahīh."*

[108] Narrated by Ibn Abī ʼĀsim in "As-Sunnah" (1587) and At-Tabarānī in "Al-Muʼjam Al-Kabīr" (17/12/2).

262 – Yahyā ibn Abdil-Hamīd narrated to us and said: Ibrāhīm ibn Sa'd narrated to us, from Sālih ibn Kaysān, from Ibn Shihāb, from 'Ubayd-Allāh ibn 'Abdillah ibn 'Utbah, from Ibn Mas'ūd who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"O gathering of Quraysh. Verily this affair is between you as long as you do not disobey Allāh. But if you disobey Him, then Allāh will send (a people) over you who will distance you (from leadership), just as this stick is pealed."***

And he pealed a white stick in his hand.[109]

Al-Haythamī said in "Majma' Az-Zawāid" (5/194): *"At-Tabarānī narrated it, and in it is Kathīr ibn 'Abdillāh ibn 'Amr Al-Muzanī and he is weak. And verily did At-Tirmidhī describe him as good. And the rest of its narrators are trustworthy."*

[109] Narrated by Ahmad (17069) and Abū Ya'lā (5024).

[Chapter: A gathering regarding the obedience to the leader and what is obligatory upon him for the citizens][110]

263 – Sa'īd ibn Mansūr narrated to us and said: Abū Mu'āwiyah narrated to us and said: Ja'far ibn Burqān, from Yazīd ibn Abī Nushbah, from Anas ibn Mālik who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"The jihād is continuous from when Allāh sent me until the last of my Ummah will fight the Dajjāl. It is not invalidated by the oppression of the oppressor, nor by the justice of the just."***[111]

264 – Sa'id ibn Mansūr narrated to us and said: Ja'far ibn Burqān narrated to us, from Hishām who said: Mughīrah informed us, from Ibrāhīm, who said: He was asked about going to battle with Banū Marwān and he mentioned what they were doing!

He said: *"No-one but the Shaytān made them a goal for this (i.e. for the thought of leaving jihād) in order to hold them back from the jihad against their enemy."*

265 – Al-Musayyib ibn Wādih narrated to us and said: Abū Ishāq Al-Fazārī narrated to us, from Al-A'mash who said: 'Abdur-Rahmān ibn Yazīd, Abū Juhayfah, Ibrāhīm An-Nakha'ī and 'Ammārah ibn 'Umayr: (All) would go to battle during the leadership of Al-Hajjāj.

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[110] This chapter is not in the original text. I verily added if from "As-Sunnah" by Al-Khallāl, and he verily brought it after the chapter "The mention of the leaders from Quraysh" just as it is with the author here.
And verily did the conveyance of Harb – *rahimahullāh* – already go forth of the agreement of the people of knowledge whom he met upon the fact that *jihād* is continuous with every leader, and likewise is the *Jumu'ah* and the two *'Eid* prayers, and the *zakāt* and other than it. See paragraph (**26**).

[111] Narrated by Sa'īd ibn Mansūr in his "Sunan" (2367) and Abū Dāwūd (2317) and he was quiet about it. And by Ibn Abī Az-Zamanīn in "Usūl As-Sunnah" (217). And in its chain of narration is Yazīd ibn Abī Nashbah. Al-Mundhirī said in his "Mukhtasar" (3/380): *"Yazīd ibn Abī Nashbah is in the meaning of unknown."*

I said: *"And where did they go to battle?"*

He said: *"Khurasān, Ad-Daylam and other places."*

Then a man from the people said: *"Were they forced to do that?"*

He said: *"No, rather they calmly did this and it pleased them."*

266 – He said: And Abū Ishāq narrated to us and said: I asked Hishām about going to battle with these leaders? And it was mentioned to him what was said of negative things about going to battle with them.

So he said: Al-Hasan and Ibn Sīrīn used to say: *For you are the reward of it, the money from it, the honor of it, and the virtue of it and for them are their sins."*

He said: And Al-Hasan used to say: *"It has reached me that the Prophet (sallAllāhu 'alayhi wa sallam) used to say:* ***"Allāh will verily aid this religion with a people who have no share (in the next life)."***"[112]

And Al-Hasan used to say: *"Four things from the affairs of Islām are for the ruler (or leader). The judgment, the booty of war, the jihād and the Jumu'ah."*

I said to Hishām: *"No matter whether they are righteous or corrupt?"*

He said: *"No matter whether they are righteous or corrupt."*

267 – Al-Musayyib narrated to us and said: Abū Ishāq narrated to us, from Mūsā ibn 'Uqbah who said: *"I went to battle against the romans with Sālim ibn 'Abdillāh during the leadership of Al-Walīd ibn 'Abdil-Malik."*

268 – Al-Musayyib narrated to us and said: Abū Ishaq narrated to us, from Ar-Rabi' ibn Sabih, from Qays ibn Sa'd who said: It was

[112] Narrated by Ahmad (20404) from the *hadīth* of Al-Hasan from Abū Bakrah (*radiAllāhu 'anhu*).

said to Ibn 'Umar: What do you think about going to battle? For verily has the leader innovated what you have seen!

He said: *"Go to battle with them, and none of (the burden of) their innovations are upon you."*

269 – Muhammad ibn Bashār narrated to us and said: 'Abdur-Rahmān narrated to us and said: 'Abdul-'Azīz ibn Muslim narrated to us, from Abū Sinān, from 'Abdullāh ibn Abī Al-Hudhayl who said: *"During the nights of Al-Mukhtār we held talks about the Jumu'ah. So their opinion agreed upon attending it, for verily his lying is against himself."*

270 –Muhammad ibn Bashār narrated to us and said: Sufyān narrated to us, from Al-Awzā'ī, from 'Umayr ibn Hānī who said: I used to hear Ibn 'Umar say about 'Abdul-Malik ibn Marwān, Ibn Az-Zubayr and Najdah: *"(They are) the flies of Hellfire."* Then the prayer would be established and he would pray with those and with those (i.e. he would pray behind them).

271 – Muhammad narrated to us and said: 'Abdur-Rahmān narrated to us and said: Sufyān narrated to us, from Bassām As-Sayrafī, from Abū Ja'far who said: *"Al-Hasan and Al-Husayn used to curse Marwān. Then the prayer would be established and they would hasten to pray behind him."*

272 – Nasr ibn 'Alī narrated to us and said: 'Umar ibn Abī Khalīfah narrated to us and said: I asked 'Abdul-Karīm Abū Umayyah about the prayer behind Banū Umayyah?

So he said: *"Ibn 'Umar would come in the dark night and pray behind Al-Hajjāj."*

273 – Ismā'īl ibn 'Abdil-Hamīd Al-'Ajlī narrated to us and said: Lumāzah ibn Al-Mughīrah narrated to us, from 'Abdur-Rahmān ibn Zayd ibn Al-Hawārī Al-'Ammī, from his uncle who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Seven things***

are from the guidance, and in them is the Jamā'ah. Whoever exits from any of them exits from the Jama'ah." Then he said:

"Do not testify for the people of your religion with kufr, shirk and nifāq, and leave their secrets to Allāh.

And pray upon the one who prayed towards the qiblah when he dies.

And pray the five prayers and the congregational prayers behind every imām, whether he is righteous or an oppressor.

And make jihād with every Khalīfah. For you is your jihād and for them is their sin.

And invoke (Allāh) for them for righteousness and soundness, and do not invoke against them.

And do not rebel against the leaders with the sword, even if they are oppressors.

And avoid all the desires, for verily the first of it and the last of it is falsehood."[113]

274 – Ahmad ibn Yūnus narrated to us and said: Mindal narrated to us, from Hammād ibn 'Abdir-Rahīm who said: Muhammad ibn 'Abdillāh Ash-Shu'aythī who said: I heard Makhūl say during the sickness in which he died:

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[113] In its chain of narration is 'Abdur-Rahīm ibn Zayd. Al-Bukhārī said in "At-Tārīkh Al-Kabīr" (6/104): *"They left him."* And Abū Hātim said: *"They left his hadīth. He used to destroy his father by narrating catastrophic (narrations) from him."* (Al-Jarh wat-Ta'dīl 5/339)
And the text of the *hadīth* – despite its weakness – has many witnesses from the *ahādīth* and the narrations from the righteous *Salaf*. The author narrated some of it here in this book. And in the books of the *Salaf* with chains of narrations, there are so many witnesses which it is not possible to count here.

"I did not narrate to you four things from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), so I will narrate them to you:

"Do not declare takfīr upon the people of your religion even if they commit major sins, and the prayer upon every dead, and the prayer behind every imām, and the jihād with every leader.""[114]

Makhūl said: *"Two things from my opinion which I do not mention from the Prophet (sallAllāhu 'alayhi wa sallam):*

Do not say anything but well about 'Alī and 'Uthmān:

﴿ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴾

"That is an Ummah which has gone forth. For them is what they have earned and for you what you have earned. And you will not be asked about what they used to do." (Al-Baqarah 2:134)

275 – Abū Ma'an narrated to us and said: Ad-Dahhāk narrated to us and said: Zam'ah ibn Sālih narrated to me and said: Salamah ibn Hirām narrated to me and said: I said to Tāwūs: *"I will not pay a tenth of my land and divide it?!"*

So he said: *"Did you not divide your land into ten?"*

I said: *"Yes, and these leaders have verily taken it. But they do not spend it rightfully, so I don't know if this fulfills (the obligation) for me or not."*

He said: *"Then what will make you know?! Rather it fulfills (the obligation) for you. Beware of the innovation and rise for the monkey of its time."*

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[114] This *hadīth* is *munqati'* (cut off). It is narrated from Makhūl, from Abū Hurayrah from the Prophet (*sallAllāhu 'alayhi wa sallam*), while Makhūl did not hear from Abū Hurayrah (*radiAllahu 'anhu*).
Al-'Uqaylī said: *"For this text there is not chain of narration which is established."*

276 – Hārūn ibn Mūsā narrated to us and said: Hammād ibn Zayd narrated to us, from Kulthūm ibn Jabr, from Qaza'ah, that Ibn 'Umar was asked about the *zakāt*?

So he said: *"Give it to them."*

Then it was as if they repelled him.

So he said: *"Give it to them even if they use it to rip apart the flesh of dogs on their tables."*

277 – Hishām ibn 'Ammār narrated to us and said: Abū Sa'īd Al-Ansārī narrated to us, from his father, from Khālid ibn Ma'dān, from 'Abdur-Rahmān ibn 'Amr As-Sulamī, from 'Irbād ibn Sāriyah who said: I heard the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) say: ***"I advise you to fear Allāh, and to listen and obey even if (your leader is) a black slave. For verily, whoever will remain (alive) after me he will see much disagreement. So upon you is (to adhere to) my Sunnah and the Sunnah of the rightly guided caliphs. Bite in it with your molar teeth. And beware of the newly invented matters, for verily every innovation is misguidance."***[115]

278 – Abū Ma'an narrated to us and said: Wahb ibn Jarīr narrated to us and said: My father narrated to us and said: I heard Ghaylān ibn Jarīr narrate from Abū Qays ibn Riyāh, from Abū Hurayrah, from the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) who said: ***"Whoever retracts from the obedience (of the leader) and leaves the Jamā'ah and then dies, he then dies a death of jāhiliyyah."***[116]

279 – 'Ubayd-Allāh ibn Mu'ādh narrated to us and said: My father narrated to us and said: Shu'bah narrated to us, from Qatādah who said: I heard Abū Mirāyah who said: I heard 'Imrān ibn Husayn narrate from the Prophet (*sallAllāhu 'alayhi wa sallam*) that he said:

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[115] Narrated by Ahmad (17142), Abū Dāwūd (4607), Ibn Mājah (43) and At-Tirmidhī (2676) who said: *"Hadīth hasan sahīh."* And Al-Hākim classified it as *sahīh* (1/96) and (so did) Ibn Mājah (5).

[116] Narrated by Muslim (4818)

"There is no obedience to anyone in the disobedience towards Allāh."[117]

280 – 'Abdul-Wahhāb ibn Ad-Dahhāk narrated to us and said: Ismā'īl ibn 'Ayyāsh narrated to us, from 'Abdul-'Azīz ibn 'Ubayd-Allāh, from Shahr ibn Hawshab, from 'Abdullāh ibn 'Amr ibn Al-'Ās, from the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) that he said: ***"After me there will be leaders who will introduce you that which you reject, and they will reject that which you (already) know. So (in that case) there is no obedience for them from you. So do not be deficient towards Allāh."***[118]

This means: If they order you to commit a sin, then do not obey them.

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[117] Narrated by Ahmad (19824) and (19832). And the *hadīth* is *sahīh*.

[118] Al-'Uqaylī narrated it in "Ad-Du'afā" (3429) and in its chain of narration is 'Abdul-'Azīz ibn 'Ubayd-Allāh ibn Hamzah ibn Suhayb. Yahyā said: *"(He is) weak. No-one narrated from him except Ismā'īl ibn 'Ayyāsh."*
And Al-'Uqaylī said: *"As for these words: 'So do not become deficient towards Allāh', then they are not known except from this hadīth. And as for the (rest of the) text, then it is well-known."*

[Chapter: Regarding the command of withholding during *fitnah*][119]

281 – Bishr ibn Hilāl narrated to us and said: Ja'far ibn Sulaymān narrated to us, from Hishām, from Ibn Sīrīn who said: Surayj said: *"The fitnah was ongoing for nine years according to what I was told. But I never asked about it, and I was not saved (from being a part of it)."*

It was said: *"And how is that, O Abū Umayyah?"*

He said: *"No two groups have met (for battle), except that my desire was with one of them."*

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[119] This chapter is not in the original, and I verily added it due to it being appropriate to what the author will narrate of *ahādīth* and *āthār*.
And the words of Harb – *rahimahullāh* – have already gone forth regarding the command of withholding during *fitnah*. See paragraph (**32**).
And in "As-Sunnah" by Al-Khallal (89) Abū Al-Hārith said: *"I asked Abū 'Abdillāh – Ahmad ibn Hanbal – about regarding an issue which occurred in Baghdād, and some people had the intention to rebel, so I said to him: 'O Abū 'Abdillāh. What do you say about rebelling with these people?' So he rejected this for them and he started saying: 'Subhān-Allāh, the blood, the blood. I do not consider this (permissible), and I do not command this. The patience in what we are in is better than a fitnah in which the blood will be spilt, the wealth is made permissible and the unlawful is violated. Do you not know what the people used to be in (i.e. the days of fitnah)?!'*
I said: 'And the people today, are they not in fitnah O Abū 'Abdillāh?'
He said: 'Even if they were, then this is verily a specific fitnah. But if the sword is used then the fitnah becomes general (for everyone) and the ways (of escaping it) are cut off. The patience in this will safeguard your religion for you (which is) better for you.' And I saw him reject the rebellion against the leaders.
And He said: 'The blood, I do not consider this (permissible), and I do not command this.'"
And also in "As-Sunnah" (96) Ibn Yamān said: *"From Sufyān who said: A man came to him in the time of Hārūn and said to him: 'Verily, this man has verily rebelled and shown of justice what you have seen, so what do you think about rebelling along with him?' So Sufyān said to him: 'I will give you what is sufficient in this issue, and investigate it for you (and the conclusion is): Sit in your home.'"*
And see "Ash-Sharī'ah" (1/385) (Chapter: The virtue of sitting during *fitnah* instead of participating in it, and the fear of the intelligent for their hearts leaning towards a state which Allāh – the Exalted – hates. And staying in the houses and worshipping Allāh the Exalted).

282 – ‘Amr ibn ‘Uthmān narrated to us and said: My father narrated to us and said: Shihāb ibn Khirāsh narrated to us, from Al-Qāsim ibn Ghazwān, from Ishāq ibn Rāshid Al-Jazarī, from Sālim who said: ‘Amr ibn Wābisah Al-Asdī narrated to me, from his father Wābisah who said: Ibn Mas’ūd narrated to me, from the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) saying: I heard him saying: ***“Verily a dark misguiding fitnah will come. The sitting during it is better than the one who stands. And the one who stands during it is better than the one who walks. And the the one who walks during it is better than the rider. And the rider during it is better than the one who runs. Those killed in it are all in Hellfire.”***

I said: *“And when is that, O Ibn Mas’ūd?”*

He said: *“That is the days of turmoil, when a man will not feel safe from the one he sits with.”*

I said: *“Then what do you command me if that time reaches me?”*

He said: *“You withhold your tongue and hands. And be a cushion among the cushions in your house.”*[120]

283 – Sa’īd ibn Sulaymān narrated to us and said: Hammād ibn Salamah narrated to us, from Layth, from Tāwūs, from Ziyād Sīmīn Kūsh, from ‘Abdullāh ibn ‘Amr that the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said:

[120] Narrated by Ahmad (4286) and Abū Dāwūd (4258)

"There will be a fitnah which will absorb the Arabs in destruction. The ones killed in it are in Hellfire – he said it three times – ***The tongue during it is more severe than the striking of the sword."***[121]

284 – 'Abdullāh ibn Khubayq Al-Antākī narrated to us and said: I heard Yūsuf ibn Asbāt saying:

"As for the people of Sunnah then they do not consider the sword (permissible) against anyone from Ahlul-Qiblah.

And they consider the prayer and the Jumu'ah behind the leaders (obligatory).

And the jihād with them is established and complete until the Day of Resurrection. Their oppression does not nullify it nor does their justice increase it (in virtue).

And they do not declare takfīr upon anyone from Ahlul-Qiblah due to a sin.

And they do not testify for him with (i.e. that he is upon) shirk.

And they say: The īmān is in speech and deeds.

And īmān increases and decreases.

And they make istithnā (an exception) in their īmān due to fear of sanctifying themselves."

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[121] Narrated by Ahmad (6980), Abū Dāwūd (4265) and At-Tirmidhī (2178) and he said: *"This hadīth is gharīb (strange). I heard Muhammad ibn Ismā'īl saying: It is not known that Ziyād Sīmīn Kūsh has any other hadīth than this one. Hammād ibn Salamah narrated it from Layth and he said marfū' (i.e. ascribed it to the Prophet (sallAllāhu 'alayhi wa sallam)), and Hammād ibn Zayd narrated it from Layth and he said mawqūf (i.e. ascribed it to the 'Abdullāh ibn 'Amr (radiAllāhu 'anhu))."*
And Al-Bukhārī said in "At-Tārīkh Al-Kabīr" (3/356) about the *mawqūf* narration: *"It is more correct."*
I say: Ibn Abī Shaybah narrated this narration as *mawqūf* from 'Abdullāh ibn 'Amr (*radiAllāhu 'anhu*) in his "Musannaf" (38274).

285 – Abū Bakr Muhammad ibn Yazīd narrated to us and said: 'Abdul-A'lā ibn Sulaymān Az-Zarrād narrated to us and said: Ghālib Al-Qattān narrated to us and said: The elderly from 'Abdul-Qays met me and said to me: *"What is your testimony upon Mālik ibn Al-Mundhir, Yazīd ibn Muhallab and Al-Hajjāj ibn Yūsuf? If you do not testify upon them that they are hypocrites and free from the īmān (and) from the people of Hellfire, then you are doubting in the book of Allāh."*

So I went to Al-Hasan and informed him of what the elderly had said. So Al-Hasan said: *"My nephew. Slow down with testifying (upon people). Knowing (the reality of his situation) is enough for you. You are verily from the people of the religion (and) it is not allowed for anyone to testify upon you that you are from the people of Hellfire."*

So I went to Muhammad ibn Sīrīn and informed him of what the elderly had said. So he said to me: *"As for Mālik ibn Al-Mundhir, then he is closer to you being your neighbor and he has a bigger right over you, would you then testify upon him? I do not command you to testify upon him.*

As for Yazīd ibn Muhallab, then you know the ways of (the people of) Azd. So if you want to, then testify upon him.

And as for Al-Hajjāj ibn Yūsuf, then the miskīn (poor person) Al-Hajjāj. The miskīn Abū Muhammad. He violated the inviolable and committed sins. So if He punishes him then it is due to his own sin, and if He forgives him then we are verily not stingy towards him with the forgiveness (i.e. then we do not refrain from hoping for the forgiveness of Allāh for him)."[122]

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[122] In "As-Sunnah" by Al-Khallāl (851) Sālih ibn Imām Ahmad said to his father: *"If some mentions Al-Hajjāj or someone else in front of a man, should he curse him? He said: 'It does not appeal to me. (It would be better) if he said:* **"Verily the curse of Allāh is upon the unjust."** (Hūd 11:18)*.'"* And it was narrated from Ibn Sīrīn that he said: *"The poor man Abū Muhammad."*
I say: Regarding cursing a specific oppressor or innovator there are two narrations from Ahmad *rahimahullāh*. And in the *Sunnah* there is what points to it being allowed. And what is strange is the use of *kunyah* in this context.

He said: So I went to Bakr ibn ʻAbdillāh Al-Muzanī and I informed him about what the elderly had said.

He said: *"If the people gathered on the day of Jumu'ah and someone said to me: 'Do you know who best man among these is?'*

Then I would have said: 'Do you know who is best in advise among them?'

Then if it was said to me: 'It is verily him.' Then I would know that it was so, and I would verily say: '(Then) he is the best of them.'

And if it was said: 'Do you know who the worst man among them is?'

I would verily say: 'Do you know who among them is most treacherous?'

Then if it was said: 'That one.' Then I would know that it is so, and I would verily say: '(Then) he is the worst of them.'

And if it was said to me: 'Testify for the best of them that he is from the people of Paradise.' I would not testify.

And if it was said to me: 'Testify for the worst of them that he is from the people of Hellfire.' I would not testify.

Because if I hope (for good) for the worst of them, then how about my hope for the best of them?!

And if I fear for the best of them, then how about my fear for the worst of them?!"

286 – Abū Ma'an narrated to us and said: Abū Dāwūd narrated to us and said: Al-Qāsim ibn Al-Fadl narrated to us and said: ʻAbdul-Karīm ibn Al-Mu'allim narrated to us, from Tāwūs who said: I was with Ibn ʻUmar when man came to him and said: *"O Abū 'Abdir-Rahman, (there is) a people who judge with desires, they fight based on anger and they take exclusive possession of the war booty; are they kuffār?"*

He said: *"No."*

He said: *"A people who testify upon us with kufr (i.e. that we are kuffār) and they spill our blood through which they seek nearness to Allāh; are they kuffār?"*

He said: *"No."*

He said: *"Then what is kufr?"*

He said: *"That you ascribe along with Allāh two deities."*[123]

[123] Its chain of narration is weak. In it is 'Abdul-Karīm ibn Abī Al-Mukhāriq Al-Mu'allim. *Imām* Ahmad said: *"'Abdul-Karīm Abū Umayyah Al-Basrī, he is nothing, (he is) similar to the one who is left. He used to invite to irjā, and he is Ibn Abī Al-Mukhāriq. He settled in Makkah and he would teach there."*
And Ibn Ma'īn and Abū Hātim described him as weak. And Ibn 'Adī said: *"And the weakness is clear in everything which he narrates."* See "Al-Jarh wat-Ta'dīl" (6/59) and "Al-Kāmil fi Ad-Du'afā" (5/338).

Chapter: The prayer behind the *jahmī* and the *rāfidī*

287 – Ibrāhīm ibn ʻAbdillāh Al-Ansārī narrated to us, from Abū ʻUbayd who said: *"There is no difference to me whether I prayed behind a jahmī and a rāfidī or if I prayed behind a Jew or a Christian.*[124]

And one does not pray behind the one who does not prefer Abū Bakr over all of the creation after the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam). And as for the prayer behind the qadarī, the khārijī and the murjī, then I do not like it, nor do I have that opinion."[125]

288 – I heard Ahmad ibn Yūnus who said: I heard Zāidah saying: *"If he is a rāfidī then I do not pray behind him."*

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[124] Abū ʼUbayd is Al-Qāsim ibn Sallām – *rahimahullāh* – and he is among the peers of Ahmad and Ishāq – *rahimahumā Allāhu taʻālā*. He died in year 224 after *hijrah*.
In "Al-Hilyah" (9/7) ʻAbdur-Rahmān ibn Mahdī – when he was asked about the prayer behind the people of desires – said: *"One can pray behind them as long as he does not invite towards his innovation and argues for it; except these two groups: The Jahmiyyah and the Rāfidah. For verily the Jahmiyyah are kuffār in the Book of Allāh – ʻazza wa jalla – and the Rāfidah slander the Companions of the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam)."*
Al-Bukhārī – *rahimahullāh* – said in "Khalq Afʻāl Al-ʻIbād" (51): *"There is no difference for me whether I pray behind a jahmī or a rāfidī, or I pray behind the Jews and Christians. They are not greeted, they are not visited, they are not married, they do not testify and their slaughtering is not eaten. And ʻAbdur-Rahmān ibn Mahdī said: 'They are two religions; The Jahmiyyah and the Rāfidah.'"*
And he also said (34) regarding the criticism of the Jahmiyyah: *"I looked into the words of the Jews, the Christians and the Majūs and I have never seen a people more misguided in their kufr than them (i.e. the Jahmiyyah). And I verily regard as ignorant the one who does not declare takfīr upon them, except the one who does not know their kufr."*
And in "Khalq Afʻāl Al-ʻIbād" (18): Saʻīd ibn ʻĀmir said: *"The Jahmiyyah are worse in their saying than the Jews and the Christians. Verily did the Jews, the Christians and the people of the religions agree that Allāh is upon the Throne. And they said: There is nothing upon the Throne."*
[125] Al-Asbahānī – *rahimahullāh* – said in "Al-Hujjah fī Bayān Al-Mahajjah" (2/548): *"And the followers of hadīth do not hold the opinion that one prays behind the people of innovation in order for the laymen to not see this and then become destroyed due to this."*

289 – Ahmad ibn Yūnus narrated to us and said: I heard a man saying to Sufyān Ath-Thawrī: *"A man rejects the Qadar; can (or should) I pray behind him?"*

He said: *"Do not put him forth (as an imām)."*

290 – Muhammad ibn Al-Wazīr narrated to us and said: Marwān narrated to us and said: I asked Mālik: *"Does one pray behind a qadarī?"*

He said: *"No."*

291 – 'Ubayd-Allāh ibn Yūsuf narrated to us and said: Fitr ibn Hammād narrated to me and said: I asked Mu'tamar ibn Sulaymān and said: *"An imām of a people says: The Qurān is created, should I pray behind him?"*

He said: *"I pray behind a Muslim, it is more beloved to me."*

Fitr said: So I went to Yazīd ibn Zuray' and said to him: "*An imām of a people says: The Qurān is created, should I pray behind him?"*

He said: *"No, and (he is shown) no respect."*

292 – Yahyā ibn 'Uthmān narrated to us and said: Ibn Himyar narrated to us and said: Bishr ibn Jablah narrated to me, from Abū Al-Muqawwam, from 'Abdullāh ibn 'Amr who said: *"Every Ummah has its Majūs. And verily the Majūs of this Ummah are the people of Qadar. So if they become sick, do not visit them. And if they die, do not pray upon them. And do not greet them."*[126]

293 – Abū Ma'an narrated to us and said: Mu'ādh narrated to us and said: Sulaymān At-Taymī narrated to us, from Makhūl, from Abū Hurayrah who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Verily every Ummah has its Majūs. And verily the***

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[126] In its chain of narration is Bishr ibn Jablah. Abū Hātim said: *"(He is) unknown and weak in hadīth."* And Abū Al-Fath Al-Azdī said: *"(He is) weak and unknown."* (Tahdhīb Al-Kamāl 4/99)

Majūs of this Ummah are the Qadariyyah. So if they become sick, do not visit them. And if they die then do not attend their funeral."[127]

[127] In its chain of narration there is *inqitā'* (discontinuace). Makhūl did not hear from Abū Hurayrah (*radiAllāhu 'anhu*) as At-Tirmidhī said in "As-Sunan" (5/580) and Ad-Dāraqutnī in "As-Sunan" (1768).

Chapter: Regarding Ad-Dajjāl

294 – ʻUbayd-Allāh ibn Muʼādh narrated to us, from his father, from Sulaymān ibn Al-Mughīrah who said: Humayd ibn Hilāl narrated to us and said: Hishām ibn ʻĀmir said: I heard the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) saying: ***"Between the creation of Adam and the establishment of the Hour there is no fitnah bigger than the Dajjāl."***[128]

295 – ʻUbayd-Allāh narrated to us and said: My father narrated to us and said: Shuʼbah narrated to us, from Habīb ibn Az-Zubayr, from ʻAbdullāh ibn Abī Al-Hudhayl, from ʻAbdur-Rahmān ibn Abzā, from ʻAbdullāh ibn Khabbāb, from Ubay ibn Kaʼb, from the Prophet (*sallAllāhu ʻalayhi wa sallam*) who said: ***"The eye of the Dajjāl is green, as if it is (made of) glass. And seek refuge with Allāh from the punishment of the grave."***[129]

296 – Musaddad narrated to us and said: Yahyā ibn Saʻīd narrated to us, from Hishām ibn Hassān, from Humayd ibn Hilāl, from Abū Ad-Dahmā, from ʻImrān ibn Husayn who said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"Whoever hears about the Dajjāl, then let him go far away from him*** – two or three times – ***for verily a man will come to him while considering himself a believer, then he will see what he has of doubts and he will follow him."***[130]

297 – Muhammad ibn Abī Bakr narrated to us and said: Yahyā ibn Saʻīd narrated to us, from ʻUyaynah ibn ʻAbdur-Rahmān, from Abū Bakrah that the Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"The Dajjāl has 'kāfir' written between his two eyes. Both the literate and the illiterate will (be able to) read it."***[131]

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[128] Narrated by Ahmad (16265) and Muslim (7505).
[129] Narrated by Ahmad (21146), Ibn Hibbān in his "Sahīh" (6790), Ad-Diyā in "Al-Mukhtārah" (1202) and its chain of narration is *sahīh*.
[130] Narrated by Ahmad (19875), Abū Dāwūd (4319) and Al-Hākim (4/531) who said: *"The chain of narration is sahīh according to the conditions of Muslim."*
[131] Narrated by Ahmad (7473) and it is a *sahīh hadīth*.

298 – Hishām ibn ʻAmmār narrated to us and said: Yahyā ibn Hamzah narrated to us and said: Al-Awzāʼī narrated to us, from Ishaq ibn ʻAbdillah ibn Abī Talhah, from Anas ibn Mālik that the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"Seventy thousand from the Jews of Asbahān will follow the Dajjāl. They will be wearing palliums."***[132]

299 – ʻUbayd-Allāh ibn Muhammad ibn Hafs narrated to us and said: ʻAbdul-ʻAzīz ibn Muslim narrated to us, from Al-Aʼmash, from ʻAtiyyah, from Abū Saʻīd Al-Khudrī who said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said while he was telling us about the Dajjāl: ***"He will gain authority over a person and kill him. Then he will revive him. He said: Then he will say: 'Am I not your Lord?'***

So he (i.e. the person revived) will say: 'You have lied. You have never lied more than you are now.'"

He said: *"We did not think of it (occurring) from anyone except from ʻUmar ibn Al-Khattāb."*[133]

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[132] Narrated by Muslim (7502).

[133] In its chain of narration is ʻAtiyyah Al-ʻAwfī and he is weak. But what Muslim (7487) narrated of the *sahīh hadīth* from Abū Saʻīd (*radiAllāhu ʻanhu*) regarding the Dajjāl testify to its meaning. After the Dajjāl has killed and revived the believer he says: ***"Do you believe in me now? So he (i.e. the believer) will say: 'I have only increased in insight regarding you (i.e. that you are the Dajjāl).'"***

Chapter: Regarding the testing in the grave

300 – Abū Khālid Yazīd ibn Mihrān Al-Khabbāz narrated to us and said: Abū Bakr ibn ʻAyyāsh narrated to us, from Al-Aʻmash, from Abū Sufyān, from Jābir who said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said to me: ***"When the slave is entered into his grave, two angels will come to him and speak angrily to (or shout at) him. So he will get up suddenly, just like the sleeping suddenly (gets up). Then they will say to him: 'Who is your Lord?' And he will answer. Then it will be said: 'You have spoken the truth. You were as such (i.e. you truly believed as such in dunyā). Furnish him from Paradise, and clothe him from it.' So he will say: 'Let me inform my family.' Then it will be said to him: 'Stay (where you are).'"***[134]

301 – Yahyā Al-Himmānī narrated to us and said: Hammād ibn Shuʻayb narrated to us and said: Yūnus ibn Habbāb informed me and said: Someone who heard the dead being asked in the grave informed me; and it was said to him: *"Who is your Lord? And what is your religion?"*

302 – Ahmad ibn Yūnus narrated to us and said: Layth ibn Saʻd narrated to us, from Nāfiʻ, from ʻAbdullāh, from the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) that he said: ***"Verily, when one of you dies, then his place will be presented to him in the morning and evening. If he is from (the people of) Paradise, then (his place in) Paradise. And if he is from (the people of) Hellfire, then (his place in) Hellfire. (Every day) until Allāh resurrects him on the Day of Resurrection."***[135]

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[134] Narrated by Ibn Abī ʼĀsim in "As-Sunnah" (892) and it is a *sahīh hadīth*.

[135] Narrated by Ahmad (6059), Al-Bukhārī (1379) and Muslim (7317), and their wording is: ***"… if he is from the people of Paradise, then (his place among) the people of Paradise. And if he is from the people of Hellfire, then (his place among) the people of Hellfire. Then it will be said to him: 'This is your place until Allāh resurrects you on the Day of Resurrection.'"***

Chapter: Regarding the Basin

303 – Mahmūd ibn Khālid narrated to us and said: Marwān ibn Muhammad narrated to us and said: Muhammad ibn Muhājir narrated to us and said: Al-'Abbās ibn Sālim narrated to me, from Abū Salām Al-Habashī who said: Thawbān the *mawlā* of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) narrated to us that the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Verily (the size of) my Basin is like (the distance) between 'Adan (a city in Yemen) and Aylah (a city in Shām). (Its content) is whiter than milk and sweeter than honey. (The number of) its cups are like the number of the stars in the sky. Whoever drinks from it once will never become thirsty after that."***[136]

304 – Yahyā ibn 'Uthmān narrated to us and said: Abū Al-Mughīrah narrated to us (and said): Al-Uhmūsī 'Umar ibn 'Amr narrated to us and said: Al-Mukhāriq ibn Abī Al-Mukhāriq narrated to us, from 'Abdullāh ibn 'Umar that he heard him saying: Verily the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Verily (the size of) my Basin is like (the distance) between 'Adan and 'Ammān. (It is) colder than ice, sweeter than honey, and has a better scent than musk. Its cups are like the stars in the sky. Whoever drinks from it one time he will never be thirsty again after that."***[137]

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[136] Narrated by Ahmad (22367), Ibn Majah (4303) and At-Tirmidhi (2444) who said: *"This hadīth is strange from this way. And this hadīth was verily narrated from Ma'dān ibn Abī Talhah, from Thawbān (radiAllāhu 'anhu) from the Prophet (sallAllāhu 'alayhi wa sallam). And Abū Salām Al-Habashī, his name is: Mamtūr, and he is from Shām and trustworthy."*
And Al-Bukhārī (6580) narrated similar to it from Anas (*radiAllāhu 'anhu*).
And Muslim (502) from the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*).

[137] Narrated by Ahmad (6162) in a wording longer than this. And the *hadīth* before it testifies to its meaning.

Chapter: Regarding the Path (over Hellfire)

305 – Muhammad ibn Al-Wazīr Ad-Dimashqī narrated to us and said: Al-Walīd ibn Muslim narrated to us and said: Ibn Jābir narrated to us and said: Abū Sa'īd – a companion of Abū Hurayrah – narrated to me and said: I heard Abū Hurayrah saying: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"The sirāt (path) is (erected over) the middle of Hellfire; a place of slipping. The prophets and the angels will say when they are upon it: 'O Allah grant safety, grant safety.' And the people will pass over it like (the speed of) the flash of lightning, the blink of an eye, fast horses, riding camels, mules and walking. So (there will be) the saved who are granted safety, the scratched and released, and the one who is thrown into it. It has seven doors. For every door there is an allotted part (of people entering)."***[138]

306 – Bishr ibn Mu'ādh narrated to us and said: 'Abdul-Wāhid ibn Ziyād narrated to us and said: 'Abdur-Rahmān ibn Ishāq narrated to us, from An-Nu'mān ibn Sa'd who said: I heard Al-Mughīrah ibn Shu'bah saying upon the pulpit, from the Prophet (*sallAllāhu 'alayhi wa sallam*) who said: ***"The sign of the Muslims on the Day of Resurrection upon the path is (saying): Allāhumma sallim sallim (O Allāh grant safety, grant safety)."***[139]

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[138] Narrated by At-Tabarani in "Musnad Ash-Shāmiyīn" (1/309/618)

[139] Narrated by At-Tirmidhī (2423) and he said: *"This hadīth is strange from the hadīth of Al-Mughīrah ibn Shu'bah. We do not know it except from the hadīth of 'Abdur-Rahmān ibn Ishāq."*
And Al-Hākim (2/375) narrated it and classified it as *sahīh*, and Adh-Dhahabī agreed with him.

Chapter: Regarding the Scale

307 – Zayd ibn Yazīd narrated to us and said: Muammal ibn Ismā'īl narrated to us and said: 'Abbād narrated to us and said: Abū Az-Zubayr narrated to us, from Jābir ibn 'Abdillāh who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said:

"On the Day of Resurrection the Scale will be placed. Then the good and bad deeds will be weighed. So the one whose good deeds outweigh his bad deeds with (even) a mustard seed, he will enter Paradise. And the one whose bad deeds outweigh his good deeds with the weight of a mustard seed, he will enter Hellfire."

So a man said: *"O Messenger of Allāh. What about the one whose good and bad deeds are equal?"*

He said: ***"These are the people of the a'rāf (heights), they have not yet entered it (i.e. Paradise) and they are hoping (to do so)."***[140]

308 – Hishām ibn 'Ammār narrated to us and said: Sa'id ibn Yahyā narrated to us, from 'Abdul-Malik ibn Abi Sulaymān, from 'Amr, from Al-Hasan that he was asked about the Scale?

So he said: *"Yes, it has a tongue and two palms."*

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[140] Narrated by Abū Ash-Shaykh and Ibn Mardūyah as it says in "Ad-Durr Al-Manthūr" (3/463).
And Khaythamah in his "Fawāid" as it says in "Al-Fath" (13/539)

Chapter: Regarding the Trumpet

Abū Ar-Rabī' Az-Zahrānī narrated to us and said: Yahyā ibn Sa'īd ibn Abān ibn Sa'īd ibn Al-'Ās narrated to us and said: Al-A'mash narrated to us, from 'Atiyyah Al-'Awfī, from Abū Sa'īd Al-Khudrī who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Jibrīl is to His right, Mīkāīl is to His left and Israfil is the companion of the Trumpet."***[141]

310 – Muhammad ibn Abī Bakr narrated to us and said: Bishr ibn Al-Mufaddal narrated to us, from 'Awf who said: *"Verily the companion of the Trumpet; the Trumpet has already been given to him and he has put forth one of his feet and kept back the other. He is ready to when he is commanded, so he will blow in the horn."*[142]

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[141] **I say:** The chain of narration is weak. In its chain of narration is 'Atiyyah Al-Awfī and he is weak.

[142] What testifies to this narration is what was narrated from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"The companion of the Trumpet did not blink since he was made responsible for it. He is ready and looking towards the Throne out of fear that he would be commanded to the saihah before his glance would return to him (if he had looked away). It is as if his eyes are two shining stars."***
Narrated by Ibn Abī Ad-Dunyā in "Al-Ahwāl" (45), Abū Ash-Shaykh in "Al-'Adhamah" (391), Al-Lālakāī (2185) and Al-Hākim (4/558-559). And Al-Hākim classified the *hadīth* as *sahīh* and Adh-Dhahabī agreed with him. And he said in "Al-Fath": *"Its chain of narration is good."*
And the *hadīth* of Ibn 'Abbās (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: "***How can I live in comfort when the companion of the Horn verily has put his mouth on the Horn and he is listening for when he is ordered so he will blow (in it).***" Narrated by Ahmad (308) and Ibn Abī Shaybah (30081). And see: "Ar-Radd 'alā Al-Mubtadi'ah" by Ibn Al-Bannā (22/ Chapter the belief in the Trumpet).

Chapter: Regarding the Pen

311 – Hishām ibn ʻAmmār Ad-Dimashqī narrated to us and said: Al-Jarrāh ibn Malīh narrated to us and said: Artaah ibn Al-Mundhir narrated to us, from Ja'far ibn Iyyās, from Mujāhid, from Ibn ʻAbbās who said: *"The first thing Allāh created was the pen. Then He took it with His Right Hand – and both of His Hands are Right. Then He created the nūn, and it is the inkstand. Then He created the tablets and wrote in it the dunyā and whatever was going to be in it until he finished with what was going to be created, what deeds would be performed – both righteousness and sins – or provisions of allowed and forbidden, or produce, or wet or dry. After that, He imposed upon everything of this its affairs and how long it would stay in it and when it would cease to exist. Then He made guardians from the angels (guard) this book, and upon the creation guardians. So the angels of the creations will come to the angels of this book, and they (i.e. the guardians of the book) pass them the copy of what occurs every day and night from it. Then the angels of the creation descend to the creation and guard them by the Command of Allāh. And they lead them to what is in their hands from that copy until everything from it has completed its affair in every day and night, then it is cut off. And (after that) nothing will have a place nor will it remain (i.e. nothing more than what was in the copy will occur)."*

Then he recited:

﴿ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴾

"Verily We used to copy what you used to do." (Al-Jāthiyah 45:29)

So a man said: *"O Ibn ʻAbbās. We did not think anything would be copied except that which the angels register from us every day and night?"*

He said: *"Are you not an Arab people?! Can something be copied without a book that has gone forth?"*

Then he recited:

﴿ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴾

"And not anything wet nor anything dry except that it is in a clear book." (Al-An'am 6:59)

And he said: *"The wet and the dry gathered everything."*[143]

312 – Abū Ma'an Ar-Raqqāshī narrated to us and said: Mu'tamar ibn Sulaymān narrated to us and said: I heard 'Ismah Abū 'Āsim narrate from 'Atā ibn As-Sāib, from Miqsam, from Ibn 'Abbās who said: *"The first thing Allāh created was the pen from the letters (qāf lām mīm). He said: Then He fashioned a pen from light; its length is like (the distance) between the heaven and the earth. Then He said: 'Move (i.e. write) in the Preserved Tablet.'*

It said: 'My Lord, with what?'

He said: 'With everything that will happen until the establishment of the Hour.'

So when Allāh created the creation and He appointed angels to preserve their deeds. Then when the Day of Resurrection occurs, their deeds will be presented to them (and) it will be said:

﴿ هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴾

"This is Our Book which speaks about you in truth. We verily used to copy what you used to do." (Al-Jāthiyah 45:29)

From the Preserved Tablet.

Then the two books will be compared and they will be the same."

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[143] Narrated by Ibn Jarīr in his *tafsīr* (25/156) and Ibn Battah in "Al-Ibānah Al-Kubrā" (Al-Qadar) (1375).
And Ibn Abī 'Āsim narrated a similar narration in "As-Sunnah" (110) and (also) Al-Ājurrī in "Ash-Sharī'ah" (339) from Ibn 'Umar (*radiAllāhu 'anhu*) from the Prophet (*sallAllāhu 'alayhi wa sallam*). And the chain of narration is *sahīh*.

313 – Sa'īd ibn Mansūr narrated to us and said: Hushaym narrated to us and said: Mansūr ibn Zādān informed us, from Al-Hakam ibn 'Utaybah, from Abū Dhibyān, from Ibn 'Abbās who said: *"The first thing Allāh created was the pen. Then He commanded it to write what will exist. And among that which it wrote was:*

﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴾

"May the two hands of Abū Lahab perish and may he perish."
(Al-Masad 111:1)"

Chapter: Regarding the Intercession[144]

314 – Muhammad ibn Al-Wazīr narrated to us and said: Al-Walīd ibn Muslim narrated to us and said: Ibn Jābir narrated to us that he heard Sulaym ibn ʻĀmir Al-Kalāʻī narrate from ʻAwf ibn Mālik Al-Ashjaʻī that he heard him saying: I heard the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) mentioning what Allāh gave him of intercession. So I said to him: *"I ask you, O Messenger of Allāh, by the companionship, that you ask Allāh to make me be from its people."*

He said: ***"O ʻAwf. Verily my intercession on the Day of Resurrection is for every Muslim."***[145]

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[144] Al-Lālakāī (2090) narrated: Hanbal said: *"I said to Abū ʻAbdillāh – i.e. Ahmad ibn Hanbal: 'What was narrated from the Prophet (sallAllāhu ʻalayhi wa sallam) regarding the shafāʻah (intercession)?' So he said: 'These are correct ahādīth. We believe in them and consent to them. And everything which was narrated from the Prophet (sallAllāhu ʻalayhi wa sallam) with good chains of narration, then we believe in it and consent to it.' I said to him: 'Will some people exit the fire (after having entered it)?' He said: 'Yes. If we don't consent to what the Messenger came with and we repell it, then we are rejecting the order of Allāh. Allāh – ʻazza wa jalla – said:* **"And whatever the Messenger gives you, then take it. And what he prohibits you from, then refrain from it."** (Al-Hashr 59:7) *I said: 'And the shafāʻah?' He said: 'How many (narrations) are narrated from the Prophet (sallAllāhu ʻalayhi wa sallam) regarding the shafāʻah and the hawd (basin). These people reject it and they speak (from their desires), and it (i.e. rejecting it) is the opinion of a group from the Khawārij; that Allāh verily do not bring out from Hellfire anyone after He entered him into it. And all praise is due to Allāh who turned away from us what He has tested them with."*

[145] Narrated by Ibn Mājah (4318), Ibn Abī ʻĀsim in "As-Sunnah" and Al-Lālakāī (2077).

Chapter: Regarding Death

315 – Sa'īd ibn Mansūr narrated to us and said: Abū Mu'āwiyah narrated to us, from Al-A'mash, from Abū Sālih, from Abū Sa'īd Al-Khudrī who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"On the Day of Resurrection, death will be brought as if it is a white ram with a black head. Then it is made to stand between Paradise and Hellfire. Then it will be said: 'O people of Paradise, do you know what this is?' So they will stretch their necks out and look, and then they will say: 'Yes.' And it will be said: 'O people of Hellfire, do you know what this is?' So they will stretch their necks out and look, and then they will say: 'This is death.' Then an order is given and it is slaughtered. Then it will be said: 'O people of Paradise; eternity and no death. And O people of Hellfire; eternity and no death.'"*** Then the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) recited:

﴿ وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ ﴾

"And warn them of the Day of regret when the affair will be settled while they are in heedlessness." (Maryam 19:39)[146]

316 – Muhammad ibn 'Abdil-A'lā narrated to us and said: Mu'tamar ibn Sulaymān narrated to us and said: I heard Muhammad ibn 'Amr (narrate) from Abū Hurayrah that the Prophet of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"On the Day of Resurrection, death will be brought and it will be made to stay upon the path (over Hellfire). Then it will be said: 'O people of Paradise.' So they will look out fearful and frightened of being brought out of the place which they are in.***

[146] Narrated by Sa'īd ibn Mansūr in his "Tafsīr" (1392), Al-Bukhārī (4730) and Muslim (7283).

Then it will be said: 'O people of Hellfire.' And they will look out joyful and rejoicing that they might be brought out of the place which they are in.'

Then it will be said: 'Do you know what this is?'

So they will say: 'Yes our Lord, that is death.'

Then He will give an order and it will be slaughtered upon the path. Then it will be said to the two parties: 'Eternity in what you are in, there will never be any death in it.'"[147]

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[147] Narrated by Ahmad (7546), Ibn Mājah (4327) and Al-Hākim (1/83). Al-Hākim said: *"It is sahīh according to the conditions of Muslim."*
And he said in "Misbāh Az-Zujājah" (4/264): *"This chain of narration is correct and its men are trustworthy. Al-Bukhārī narrated a part of it in his Sahīh from the hadīth of Abū Hurayrah (radiAllāhu 'anhu)."*
And it has witnesses in the two Sahīh from the *hadīth* of Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*).

Chapter: Regarding Paradise and *Hūr Al-'Īn* (the maidens of Paradise)

317 – Al-Musayyib ibn Wādih narrated to us and said: Al-Hakam ibn Muhammad narrated to us, from 'Atā – Harb said: he is Al-Hakamī – from Layth, from Mujāhid who said: *"The Hūr Al-'Īn were created from saffron."*

Al-Musayyib said: So I said to Al-Hakam: *"Are they eating and drinking today?"*

So he said: *"No. They do not eat nor do they drink before the day comes where they will eat and drink, and they will live a life of comfort with the people of Paradise."*

He said: *"They will not die, nor will they fall dead on the Day of Resurrection. And nothing will die in Paradise, nor will anything from that which Allāh has created in it die. Rather what Allāh has created in this disappearing life will die. As for the two abodes; Paradise and Hellfire, then everything in them (only) increases. Nothing from them will decrease."*

318 – Ishāq ibn Ibrāhīm narrated to us and said: Jarīr narrated to us and said: Al-'Alā ibn Al-Musayyib narrated to us, from Al-Fudayl ibn 'Amr, from 'Āishah bint Talhah, from 'Āishah who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Verily Allāh created Paradise and He created people for it. And He created Hellfire and He created people for it."***[148]

319 – Abū Ar-Rabī' Az-Zahrānī narrated to us and said: Ya'qūb narrated to us and said: Hafs ibn Humayd informed us, from Shimr ibn 'Atiyyah who said: *"Allāh created Jannah Al-Firdaws (the highest place in Paradise) with His Hand, and He opens it on every khamīs (Thursday) and says: 'Increase in goodness for My friends.'"*

[148] Narrated by Ishāq ibn Rāhūyah in his "Musnad" (1016)

320 – Abū Ma'an narrated to us and said: Muammal narrated to us and said: Sufyan narrated to us regarding His Words:

﴿ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ﴾

"Everything will be destroyed except His Face." (Al-Qasas 28:88)

He said: *"That with which His Face is sought."*

321 – 'Ubayd-Allāh ibn Mu'ādh narrated to us and said: My father narrated to us and said: Muhammad ibn 'Amr narrated to us, from Abū Salamah, from Abū Hurayrah who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"When Allāh created Paradise He called Jibril and said: 'Go to Paradise and look at it and what I have prepared in it for its people.' So he went to it and looked at it and at what Allāh has prepared for its people, and then he returned to Him. Then he said: 'By Your Might, no-one will hear about it except that he will enter it.' Then He ordered that it should be surrounded with hated things. Then He said: 'Return to it and look at it and what I have prepared in it for its people.' So he returned to it, and it had verily been surrounded with hated things. Then he returned to Him and said: 'By Your Might, I verily fear that no-one will enter it.' He said: 'Go to Hellfire and look at it and what I have prepared in it for its people.' And (when he looked at it) it was verily eating itself. Then he returned to Him.***

So he said: 'By Your Might, no-one will hear about it and then enter it.'Then He ordered that it should be surrounded with desired things. Then He said: 'Return to it and look at it and at what I have prepared in it for its people.' So he returned to it and it was surrounded with desired things. Then he returned to Him and said: 'By Your Might, I verily fear that no-one will be saved from it and not enter it.'"[149]

[149] Narrated by Ahmad (8648), Abu Dawud (4744) and At-Tirmidhi (2560) and he said: *"Hadīth hasan sahīh."*

Chapter: Regarding the Words of Allāh

322 – Sa'īd ibn Mansūr narrated to us and said: Abū Mu'āwiyah narrated to us, from Al-A'mash, from Muslim, from Masrūq who said: 'Abdullāh said: *"When Allāh speaks the revelation, the inhabitants of the heavens hear a loud noise in the heavens like the dragging of a chain over rocks. So they become horrified and continue to be so until Jibril comes to them. Then when Jibrīl comes to them the fear is driven away from their hearts, and they say: 'O Jibrīl, what did our Lord say?' So he says: 'The truth.' So they will call out: 'The truth, the truth.'"*[150]

323 – Yahyā ibn Habīb ibn 'Arabī narrated to us – Abū Muhammad said: Yahyā ibn Habīb ibn 'Arabī is from Basrah and he is trustworthy – and said: Mūsā ibn Ibrāhīm narrated to us and said: I heard Talhah ibn Khirāsh saying: I heard Jābir ibn 'Abdillah saying: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) met me and said: ***"O Jābir, how come I see you are broken?"***

He said: *"O Messenger of Allāh, my father became a martyr and he left family and debt."*

He said: ***"Should I not give you the glad tidings of what Allāh met your father with?"***

He said: *"Yes verily, O Messenger of Allāh."*

He said: ***"Allāh never spoke to anyone except while being behind a veil. And He revived your father and spoke to him kifāhan***[151]***. And***

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[150] Narrated by Sa'īd ibn Mansūr in his "Tafsīr" (1766) and 'Abdullāh ibn Ahmad in "As-Sunnah" (520), and it is a *sahīh* narration that has the judgment of *raf'* (i.e. being ascribed to the Prophet (*sallAllāhu 'alayhi wa sallam*)). It was also narrated from the Prophet (*sallAllāhu 'alayhi wa sallam*), as I have narrated in "As-Sunnah" and "Ar-Radd 'alā Al-Mubtadi'ah" (153).

[151] Al-Asbahānī – *rahimahullāh* – said in "Al-Hujjah fī Bayān Al-Mahajjah" (232): *"The people of language said: Kifāhan, this means: facing. 'Sāhib Al-Gharībīn" said: Kifāhan means: Face to face without there is a veil between Him and him."*

He said: 'O My slave, wish from Me and I will give you (what you wish for).'

He said: 'O my Lord. Revive me so I can die in Your Cause again.'

The Lord – tabāraka wa ta'ālā – said: 'It has verily gone forth from Me that they will not return to it.'"

He said: And Allāh – *tabāraka wa ta'ālā* – revealed this verse:

﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴾

"And do not consider those who are killed in the Cause of Allāh as dead. Rather, they are alive with their Lord being provided for." (Ālu 'Imrān 3:169)[152]

324 – Sa'īd ibn Mansūr narrated to us and said: Abū Mu'āwiyah narrated to us, from Al-A'mash, from 'Abdullāh ibn Murrah, from Masrūq who said: 'Abdullāh was asked about His Words:

﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴾

"And do not consider those who are killed in the Cause of Allāh as dead. Rather they are alive with their Lord being provided for." (Ālu 'Imrān 3:169)

He said: As for us, then we verily (also) asked about this [so it was said]: ***"Their souls are like green birds that roam freely in Paradise wherever they want. Then they take up quarters in lamps that are hanging from the Throne. And when they are as such, your Lord takes a look at them and says: 'Ask me for whatever you want.' They will say: 'O our Lord, what should we ask from You when we are in Paradise and we roam freely in it wherever we want?' And when they are as such, your Lord takes a look at them and says: 'Ask me for whatever you want.' They will say: 'O our Lord, what***

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[152] Narrated by At-Tirmidhī (3010) and Ibn Mājah (190). And Ibn Khuzaymah classified the *hadīth* as *sahīh* in "At-Tawhīd" (599), and so did Ibn Mājah (7022) and Al-Hākim (3/203) and Adh-Dhahabī agreed with him.

should we ask from You when we are in Paradise and we roam freely in it wherever we want?' So when they realize that they will not be left until they ask (for something) they say: 'We ask from you that you return our souls to our bodies so we may be killed in Your Cause once again.' So when He sees that they will not ask of anything but that, they are left.'"[153]

325 – Muhammad ibn Wazīr narrated to us and said: Marwān ibn Muhammad narrated to us and said: Ibn Lahī'ah narrated to us, from Yazīd ibn Abī Habīb, from Abū Al-Khayr, from 'Uqbah ibn 'Amir who said: *"I heard the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) recite:*

﴿ سَمِيعًا بَصِيرًا ﴾

"Hearing and Seeing." (An-Nisā 4:58)

He said: *"Then the Prophet (sallAllāhu 'alayhi wa sallam) put his two fingers upon his two eyes."*

326 – Ishāq ibn Ibrāhīm narrated to us (and said): Jarīr informed us, from Al-A'mash, from Tamīm ibn Salamah, from 'Urwah, from 'Āishah that she said: *"All praise is due to Allāh whose Hearing extends to all sounds. Verily did Khawlah come to the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) and complain about her husband, and he would hide her words from me. Then Allāh revealed:*

﴿ قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴾

"Allāh verily heard the words of the one who argued with you regarding her husband, and she complained to Allāh. And Allāh

[153] Narrated by Sa'īd ibn Mansūr in his "Sunan" (At-Tafsīr) (539) and Muslim (4919).

hears your conversation. Verily Allāh is Hearing and Seeing."
(Al-Mujādilah 58:1)[154]

327 – Ahmad ibn Hanbal narrated to us and said: Ismā'īl ibn 'Abdil-Karīm narrated to us and said: 'Abdus-Samad ibn Ma'qil narrated to me and said: I heard Wahb ibn Munabbih saying: *"Allāh said to Mūsā: 'I brought you near and close until you heard My Speech, and you were in the closest place to Me. So go forth with My Message, for you are verily in My Eye and My Hearing. And with you is My Power and My Sight.'"*

328 – 'Abdullah ibn Az-Zubayr Al-Humaydī narrated to us and said: Sufyān narrated to us and said: Az-Zuhrī narrated to us, from Sa'īd ibn Al-Musayyib, from Abū Hurayrah who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"[Allāh – 'azza wa jalla – said]: The son of Ādam abuses Me. He curses the time, while I am the time. The affair is in My Hand; I turn the night into day."***[155]

329 – Sa'īd ibn Mansūr narrated to us and said: Abū Mu'āwiyah narrated to us, from Al-A'mash, from Sa'īd ibn Jubayr, from Abū 'Abdir-Rahmān As-Sulamī, from Abū Mūsā Al-Ash'arī who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"No-one has more patience with an abuse which he hears than Allāh;***

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[154] Narrated by Ishāq in his "Musnad" (731 and 2209) and Ahmad (24105). And Al-Bukhārī narrated it in his "Sahīh" in the comments. And it was also narrated by An-Nasāī (3460), Ibn Mājah (188) and Al-Hākim (2/481) and he classified it as *sahīh* and Adh-Dhahabī agreed with him. And Ibn Mandah said in "At-Tawhīd" (414): *"There is an agreement regarding the correctness of this hadīth. A group of people narrated it from Al-A'mash."*

[155] Narrated by Al-Humaydī in his "Musnad" (1096), Al-Bukhārī (4826) and Muslim (6171) and what is between the [] is from them.
And I have verily conveyed the words of the people of knowledge in my comment upon "Al-Ibanah As-Sughrā" (299) regarding the fact that this *hadīth* is not interpreted according to its apparent meaning and that the time is not from the Names of Allāh the Exalted.

partners are associated with Him and it is claimed He has a son, and He (still) gives them good health and provides for them."[156]

330 – Yahyā ibn 'Uthman narrated to us and said: Muhammad ibn Kathīr narrated to us, from Al-Awzā'ī, from Hassān ibn 'Atiyyah who said: *"Allāh hates eight (types of people) and He looks at them with disgust, and He made them stand out among His creation: The saqqārūn (those who curse people much who do not deserve), and they are the destructive and arrogant.*

And those who when they are invited to Allāh and His Command, they are slow (in answering). And when they are invited to the Shaytan and his command then they are fast (in answering).

And those who through their (false) oath deserve what Allāh has not given them in rights.

And those who hoard up hatred for their brothers in their chests, but when they meet them they adopt their behavior.

And those who carry around slander and who separate between those who love each other.

And the bāghūn (those who haste in injustice) who find mistakes in the innocent"

331 – Shādh ibn Fiyād narrated to us and said: 'Umar ibn Ibrāhīm narrated to us, from Qatādah, from Anas ibn Mālik who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Allāh is happier about the repentance of His slave than one of you when stumbling upon his camel after losing it in a desert."***[157]

332 – Sa'id ibn Mansūr narrated to us and said: Mughīrah ibn 'Abdir-Rahmān and 'Abdur-Rahmān ibn Abī Az-Zannād narrated to us, from Abū Az-Zannād, from Al-A'raj, from Abū Hurayrah who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said:

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[156] Narrated by Al-Bukhārī (6099) and Muslim (7184).
[157] Narrated by Al-Bukhārī (6309) and Muslim (2747).

"Whoever loves to meet Allāh, then Allāh loves to meet him (as well), and whoever hates to meet Allāh, then Allāh hates to meet him (as well)."[158]

333 – Sa'īd ibn Mansūr narrated to us and said: 'Abdur-Rahmān ibn Abī Az-Zannād and Mughīrah ibn 'Abdir-Rahmān narrated to us, from Abū Az-Zannād, from Al-A'raj, from Abū Hurayrah who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"The Right Hand of Allāh is filled and spending continuously in the night and day does not decrease what is in it. And He said: Do you see what He has spent since He created the heavens and the earth? Verily that did not make what is in His Right Hand decrease. And His Throne is upon the water. And in His other Hand is the scale (and) He lowers and raises (people in degree and position)."***[159]

334 – Sa'īd narrated to us and said: Mughīrah ibn 'Abdir-Rahmān narrated to us, from Abū Az-Zannād, from Al-A'raj, from Abū Hurayrah, from the Prophet (*sallAllāhu 'alayhi wa sallam*) who said: ***"When Allāh created the creation, He wrote in His Book which is with Him above the Throne: Verily My Mercy overpowers My Anger."***[160]

335 – 'Īsā ibn Muhammad narrated to us and said: Muhādir ibn Al-Muwarri' narrated to us, from Al-A'mash, from 'Amr ibn Murrah, from Abū Nasr, from Abū Dharr (who said): The Messenger of Allāh (*sallallahu 'alayhi wa sallam*) said: ***"The thickness of the heaven is the travel distance of five hundred years, and between the highest earth and the lowest heaven there is (the travel distance of) five hundred years. And its thickness is five hundred years. And the thickness of the second is the same as that. And what is (i.e. the distance) between every two earths is the same as that. And the thickness of the heavens is the travel distance of five hundred years. And between the lowest heaven and the second (heaven) is (the***

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[158] Narrated by Al-Bukhārī (7504) and Muslim (6918).
[159] Narrated by Al-Bukhārī (4684) and Muslim (2271).
[160] Narrated by Al-Bukhārī (3194) and Muslim (7069).

travel distance of) five hundred years. And the thickness of the heavens is the travel distance of five hundred years. Then every heaven is like this until it reaches the seventh. And what is (i.e. the distance) between the seventh heaven and the Throne is the travel distance between all of this (added together).”[161]

[161] Narrated by Al-Bazzār in his “Musnad” (4075). Al-Haythamī said in his “Majma’ Az-Zawāid”: *“Al-Bazzār narrated it and its men are the men of sahīh. Except that Abū Nasr Humayd ibn Hilāl did not hear from Abū Dharr.”*
But the *hadīth* of Al-’Abbās ibn ‘Abdil-Muttalib testifies to this *hadīth* and in it is: ***“Do you know how long there is between the heaven and the earth?*** *He said: We said: Allāh and His Messenger know best. He said:* ***Between them there is the travel distance of five hundred years. And from every heaven to heaven there is the travel distance of five hundred years. And the thickness of every heaven is the travel distance of five hundred years. And above the seventh heaven there is an = ocean; between its lowest and highest point there is the same (distance) as between the heaven and the earth..”*** Until the end of the *hadīth.*
Narrated by Ahmad (1770), Abū Dāwūd (4723), At-Tirmidhī (3320), Ibn Abī ‘Āsim in “As-Sunnah” (589) and Ibn Khuzaymah (144). Al-Jawzaqānī said in “Al-Abātīl” (72): *“Sahīh hadīth.”*

Chapter: Regarding His Words: "There is no *najwā* (secret counsel) of three except that He is the fourth of them." (Al-Mujādilah 58:7)

336 – I asked Ishāq ibn Ibrāhīm and said: *"The Words of Allāh tabāraka wa ta'ala*:

﴿ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ ﴾

"There is no *najwā* (secret counsel) of three except that He is the fourth of them." (Al-Mujādilah 58:7)

What do you say regarding it?"

He said: *"No matter where you are, then He is close to you than the jugular vein. And He is separated from His creation."*

I said to Ishāq: *"[Upon] the Throne with a border?"*

He said: *"Yes, with a border."*

And he mentioned from Ibn Al-Mubārak who said: *"He is upon His Throne, separated from His creation with a border."*

337 – Sa'īd ibn Nūh narrated to us and said: My father Nūh ibn Al-Madrūb narrated to us and said: Bukayr ibn Ma'rūf narrated to us, from Muqātil ibn Hayyān, from Ad-Dahhāk ibn Muzāhim regarding the Words of Allāh the Exalted:

﴿ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ ﴾

"There is no *najwā* (secret counsel) of three except that He is the fourth of them, nor five except that He is the sixth of them." (Al-Mujādilah 58:7)

He said: *"He – tabāraka wa ta'ālā – is upon the Throne, and His Knowledge is with them."*

338 – Abū Bakr Muhammad ibn Yazīd narrated to us and said: ʻAlī ibn Al-Hasan informed us and said: I said to Ibn Al-Mubārak: *"O Abū ʻAbdir-Rahmān. How do we know our Lord?"*

He said: *"He is upon the Throne above the seven heavens. And His Knowledge and His Command is in every place."*

He said: I said: *"With a border?"*

He said: *"With a border. And we do not say like the Jahmiyyah say: That he is here and there on earth."*

339 – Ahmad ibn Hanbal narrated to us and said: Surayj ibn An-Nuʻmān narrated to us and said: ʻAbdullāh ibn Nāfiʻ narrated to us and said: Mālik said: *"Allāh – tabāraka wa taʻālā – is in the heaven and His Knowledge is everywhere. No place is free from His Knowledge."*

340 – Abū Bakr Muhammad ibn Yazīd narrated to us and said: I heard ʻUbayd-Allāh ibn Mūsā saying: Sufyān was asked about His Words:

﴿ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ﴾

"And He is with you where you are." (Al-Hadīd 57:4)

He said: *"His Knowledge."*

Chapter: Regarding the Throne

341 – Abū ʻAmr ʻUthmān ibn Tālūt narrated to us and said: Mu'ādh ibn Hishām narrated to us, from his father, from Qatādah, from Kathīr ibn Abī Kathīr, from Abū ʻIyyād, from ʻAbdullāh ibn ʻAmr who said: *"Verily the Throne is surrounded by a snake, and verily the revelation comes down in chains."*

342 – Hishām ibn 'Ammār Ad-Dimashqī narrated to us and said: ʻAbdullāh ibn Yazīd narrated to us and said: Shu'ayb ibn Abī Hamzah narrated to us, from ʻAbdul-A'lā ibn Abī ʻAmrah, from ʻUbādah ibn Nusay, from ʻAbdur-Rahmān ibn Ghanm, from Mu'ādh ibn Jabal, from the Prophet (*sallAllāhu ʻalayhi wa sallam*) who said: ***"The majarrah (white band of stars or galaxy) which is in the heaven is the sweat of the snake which is below the Throne."***[162]

343 – ʻAmr ibn ʻUthmān narrated to us and said: Baqiyyah ibn Al-Walid narrated to us, from Bahir ibn Sa'd, from Khālid ibn Ma'dān who said: Abū ʻĀishah said: Verily a group from the Jews came to the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) and said: *"Who holds the Throne?"* He said: ***"The animals hold it with their horns, and the majarrah which is in the sky is their sweat."***

They said: *"We bear witness that you are the Messenger of Allāh."*[163]

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[162] Narrated by At-Tabarānī in "Al-Kabīr" (20/67/123) and Abū Ash-Shaykh in "Al-ʻAdhamah" (7912).
Al-Haythamī said in "Majma' Az-Zawāid" (8/135): *"At-Tabarānī narrated it in "Al-Kabīr" and "Al-Awsat" and said: 'It is not narrated from the Prophet (sallAllāhu ʻalayhi wa sallam) except with this chain of narration. And in it is: 'Abdul-A'lā ibn Abī Hamzah and I do not know him. And the rest of its men are trustworthy.'"*

[163] Narrated by Ibn Abī 'Āsim in "Al-Ahād wal-Mathānī" (2784) and he mentioned it in "Al-Matālib Al-ʻĀliyah" (12/574/3014). And it is a *mursal* and a weak *hadīth*. Baqiyyah ibn Al-Walīd is *mudallis* (tries to conceal defects in the chain of narration) and he verily *'an'ana* (i.e. when he narrates *hadīth* he says: *fulān* narrated from *fulān* who narrated from *fulān*). And Abū ʻĀishah Al-Qurashī Al-Umawī is the companion of Abū Hurayrah and a *tābi'ī*.

344 – Ishāq narrated to us and said: Jarīr informed us, from ʻAtā ibn As-Sāib, from Maysarah regarding the Words of Allāh:

﴿ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ ﴾

"And eight (angels) **will lift the Throne of your Lord on that Day,"** (Al-Haqqah 69:17)

He said: *"Their feet will be in the takhūm (borders and milestones). They are not capable of lifting their sights due to the rays of light."*

345 – ʻAbdur-Rahmān ibn Muhammad narrated to us and said: Abū Usāmah narrated to us, from Ismāʼīl ibn Abī Khālid who said: I heard Saʼd At-Tāī saying: *"The Throne is (made of) red ruby."*

346 – ʻAmr ibn ʻUthmān narrated to us and said: Abū Al-Mughirah narrated to us, from Umm ʻAbdillāh bint Khālid ibn Maʼdān – Abū Al-Qāsim said: her name is ʻAbdah – from her father that he used to say: *"Verily the Lord – subhānahu – becomes heavy for those lifting the throne in the beginning of the day when the mushrikūn get up. Then when those who praise (Allāh) get up, it becomes easier for those who lift the Throne."*[164]

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[164] This narration proves the ascribing of heaviness to Allāh the Exalted, and many of the narrations of the *Sahābah* and the *Tābiʻūn* testify to this. Such as narrations from Ibn Masʻūd, Ibn ʻAbbās, Kaʼb Al-Ahbār, Al-Hasan Al-Basrī, Mujāhid, ʻIkrimah and Qatādah. And I verily gathered the sayings of the people of knowledge regarding the establishment of this Attribute of Allah – the Exalted – in my commentary upon the book "Ithbāt Al-Hadd Lillāhi Taʼālā" (p. 146-166). And from this is: The narration from Ibn ʻAbbās (*radiAllahu ʻanhu*) in the *tafsīr* His – the Exalted – Words:

﴿ تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ ﴾

"The heavens are almost torn apart due to it." (Maryam 19:90)

He said: *"From the heaviness."* And from Mujāhid – *rahimahullāh* – regarding His – *ʻazza wa jalla* – Words:

﴿ السَّمَاءُ مُنْفَطِرٌ بِهِ ﴾

"The heaven will split apart due to it." (Al-Muzammil 73:18) =

Chapter: Regarding the *Istiwā* (rising above)

347 – Ishāq instructed [me] (saying): *"Verily Allāh – tabāraka wa ta'ālā – described Himself in His Book with Attributes which were sufficient for the creation (so they had no need) to describe Him with anything other than what He described Himself with.*

And from this is His Words:

﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴾

"Are they waiting for anything other than that Allāh comes to them in the shadows of the clouds and the angels? And (then) **the affair would be judged. And to Allāh return all matters** (for decision)**."** (Al-Baqarah 2:210)

And His Words:

﴿ وَتَرَى الْمَلَائِكَةَ حَافِّينَ مِنْ حَوْلِ الْعَرْشِ ﴾

"And you will see the angels surrounding all around the Throne." (Az-Zumar 39:75)

And verses similar to these that describe the Throne.

And verily are the narrations regarding the Throne established. And the highest thing regarding it and the most established are: the Words of Allāh:

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾

"*Ar-Rahmān*, upon the Throne He rose." (Tā-Hā 20:5)

348 – And I heard Abū Ja'far Ahmad ibn Sa'īd – Abū Muhammad said: that is Ahmad ibn Sa'īd Ad-Dārimī Khurasānī and he is not

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He said: *"Carrying the heaviness of Him."* And in another wording: *"It will split apart due to the heaviness of its Lord the Exalted."*

Ar-Ribātī, and I verily also wrote from Ar-Ribātī – saying: I heard my father saying: I heard Khārijah ibn Mus'ab saying: *"The Jahmiyyah are kuffār. None are married to them nor are they married. And their sick are not visited, nor are their funerals attended. And convey to their women that they are divorced and that they are not allowed for their husbands (anymore)."*

Then he recited:

﴿ طه ، مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴾

"Tā-Hā. We have not revealed the Qurān to you to cause you distress." (Tā-Hā 20:1-2)

Until His – *'azza wa jalla* – Words:

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾

"*Ar-Rahmān*, upon the Throne He rose." (Tā-Hā 20:5)

(Then he said:) *And can the istiwā (rising upon) be anything but sitting."*

349 – Muhammad ibn Musaffā Al-Humsī narrated to us, from Wahb ibn Jarīr, from his father, from Muhammad ibn Ishāq, from Ya'qūb ibn 'Utbah, from Muhammad ibn Jubayr ibn Mut'im, from his father who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"The Throne is upon the heavens just like a dome, and Allāh is upon the Throne. And the Throne has an atīt (a creaking sound)."***[165]

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[165] Narrated by Ibn Abī 'Āsim in "As-Sunnah" (587) and Abū Dāwūd in his "Sunan" (4726) and other places.
And this *hadīth* is *sahīh*. Verily did the scholars of this affair accept it and classify it as *sahīh*. Among them are: Abū Dāwūd, Ibn Khuzaymah, Abū 'Awānah, Ibn Mandah, As-Sijzī, Al-Baghawī, Ibn Taymiyyah, Ibn Al-Qayyim and others than them among those whom I have mentioned in my *tahqīq* of the book "Ithbāt Al-Hadd Lillāhi Ta'ālā" by Ad-Dashtī (no. 28 and 29).

350 – And Ishāq said regarding the *hadīth* of Abū Razīn Al-'Uqaylī, his words: ***"In 'amā; what is above Him is void (i.e. nothing) and what is below Him is void."*** This means:

"That He was is in 'amā before He created the heavens and the earths. And the tafsīr of this with the people of knowledge is: That he was in 'amā: in a cloud."

351 – 'Ubayd-Allāh ibn Mu'ādh narrated to us and said: My father narrated to us and said: Hammād ibn Salamah narrated to us, from Ya'lā ibn 'Atā, from Wakī' ibn Hudus, from Abū Razīn Al-'Uqaylī who said: I said: *"O Messenger of Allāh, where was our Lord before He created the heavens and the earth?"*

He said: ***"He was in heavy clouds; what was above Him was void and what was below Him was void. Then He created His Throne upon the water."***[166]

[166] Narrated by Ahmad (16188), At-Tirmidhī (3109), Ibn Mājah (182), 'Abdullāh ibn Ahmad in "As-Sunnah" (431) and many others. And in my *tahqīq* of the book "Ithbāt Al-Hadd Lillāhi Ta'ālā" by Ad-Dashtī (25) I verily collected and mentioned how the people of *Sunnah* met this *hadīth* with acceptance, and how they expressed its correctness and the acceptance of it.

Chapter: Regarding the Veils

352 – Ishaq ibn Ibrāhīm narrated to us and said: Rawh ibn 'Ubādah informed us and said: Mūsā ibn 'Ubaydah narrated to us and said: Abū Hāzim narrated to us, from Sahl ibn Sa'd As-Sā'idī who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Verily in front of Allāh is seventy thousand veils of light. There is no person that hears the sound of something of these veils except that his soul will perish."***[167]

353 – Sa'īd ibn Mansūr narrated to us and said: 'Abdul-'Azīz ibn Abī 'Āsim narrated to us and said: My father narrated to me, from 'Umar ibn Al-Hakam ibn Thawbān, from 'Abdullāh ibn 'Umar who said: *"By the One in whose Hand my soul is in; verily between the people on the Day of Resurrection and between the Lord – tabāraka wa ta'ālā – there verily will be seventy thousand veils. Among them are veils of darkness which nothing can penetrate. And among them are veils of light which nothing can bear (to look at). And among them are veils of water. No-one hears the sound of that water and his heart is not fastened, except that his heart will be disconnected (from his body)."*

354 – Muhammad ibn Abī Bakr narrated to us and said: Muammal narrated to us and said: Hammād narrated to us, from Abū 'Imrān Al-Jawnī, from Zurārah ibn Awfā that the Prophet (*sallAllāhu 'alayhi wa sallam*) said to Jibrīl: ***"Did you see your Lord?"***

So Jibrīl shivered and he shivered.

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[167] Narrated by Al-'Uqaylī in "Ad-Du'afā" (2872), Abū Ya'lā in his "Musnad" (7525), Ibn Abī 'Āsim in "As-Sunnah" (807) and At-Tabarānī in "Al-Mu'jam Al-Kabīr" (6/148/5802).
And he verily prolonged his words in "Al-Lāī Al-Masnū'ah" (1/21) in the refutation of those who judged this *hadīth* as being fabricated. And he mentioned for it many witnesses and observations and he said: *"Abū Ya'lā narrated this hadīth, and At-Tabarānī and Al-Bayhaqī in "Al-Asmā Was-Sifāt and it has many witnesses which necessitates that it has an origin."* Then he prolonged the words regarding its accounts.

Then he said: *"Verily between me and Him there are seventy veils of light. If I came close to the nearest one of them I would verily burn."*[168]

[168] Narrated by Ad-Dārimī in "An-Naqd" (249), Ibn Abī Shaybah in "Al-'Arsh" (77) and Abū Ash-Shaykh in "Al-'Adhamah" (271). And its men are trustworthy except that it is *mursal* (i.e. that the *Sahābī* between the *tābi'ī* and the Prophet (*sallAllāhu 'alayhi wa sallam*) is left out of the chain of narration).

Chapter: Regarding the Descent

355 – I asked Ishāq ibn Ibrāhīm and said: The *hadīth* of the Prophet (*sallAllāhu 'alayhi wa sallam*): ***"Allāh descends every night to the lowest heaven."***?

He said: *"Yes. Allāh descends every night to the lowest heaven just as He wants and however He wants. And there is no description of this."*

And Ishaq said: *"It is not allowed to dwell into the affairs of Allāh as it is allowed to dwell into the deeds of the creations. Allāh – tabāraka wa ta'ālā – says:*

﴿ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴾

"He is not asked about what He does, while they are asked (about what they do)**."** (Al-Anbiyā 21:23)

And it is not allowed for anyone to (falsely) imagine (or consider or picture) for the Creator His Attributes and Deeds with the same imagining which allows the pondering and perceiving in the affair of the creations. And this (means that) is that it is possible that He is described with descending every night when a third of it has passed to the lowest heaven however He wants, but it is not asked: How is His descent, because He is the Creator who does what He wants however He wants."

356 – Muhammad ibn Ismā'īl narrated to us and said: Ismā'īl ibn 'Ulayyah narrated to us, from Hishām Ad-Dastawāī, from Yahyā ibn Abī Kathīr, from Hilāl ibn Abī Maymūnah, from 'Atā ibn Yasār, from Rifā'ah Al-Juhanī who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"When half of the night has passed – or he said a third of the night – Allāh descends to the lowest heaven and says: 'I don't ask anyone about My slaves except Myself. Who is asking Me for forgiveness so I can forgive***

him? Who is invoking Me so I can answer him? Who is asking me so I can give him?' Until the break of break of morning comes."[169]

357 – Abū Al-Walīd At-Tayālisī narrated to us and said: Hammād ibn Salamah narrated to us, from 'Alī ibn Zayd, from Al-Hasan, from 'Uthmān ibn Abī A-'Ās, from the Prophet (*sallAllāhu 'alayhi wa sallam*) that he said: ***"Allāh descends to the lowest heaven every night and says: 'Is there anyone invoking so I can answer him? Is there anyone asking so I can give him? Is there anyone asking for forgiveness so I can forgive him?"***[170]

[169] Narrated by Ahmad (16215 and 16216) and Ibn Khuzaymah in "At-Tawhīd" (132) and its chain of narration is *sahīh*.

[170] Narrated by Ahmad (17912 and 17915) and Ibn Khuzaymah in "At-Tawhīd" (430).
And Al-Bukhārī (7494) and Muslim (1821) narrated similar to this *hadīth* from the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*).

Chapter: Regarding the Qurān

358 – I heard Ahmad ibn Hanbal while the words of the people regarding the Qurān (saying) that it is created were mentioned in front of him, so he said: *"(This is) clear kufr."* Two times.

359 – I asked Ishāq saying: [O Abū Ya'qūb], do you not say that the Qurān is the Word (or Speech) of Allāh in which He spoke and that it is not created?

He said: *"Yes. The Qurān is the Word of Allāh and is not created. And whoever says that it is created he is a kāfir."*

360 – And I asked him about a man who says: The Qurān is the Word of Allāh, and then he stops (i.e. does not say it is created nor does he say it is not created)?

He said: *"For me he is worse than the one who says that it is created. Because others will take him as an example."*

361 – And I heard Abū Bakr Muhammad ibn Yazīd who said: *"The Qurān is the Word of Allāh and it is not created. Whoever says: 'It is verily created', he is a kāfir.*

And whoever stops, and he does not know whether Allāh speaks or He does not speak, he is a kāfir. And the Wāqifah (i.e. those who stop) for me are worse than the Jahmiyyah."

362 – And I heard 'Abdah ibn 'Abdir-Rahīm ibn Hassān who said: *"Whoever claims that the Qurān is created he is a kāfir. And whoever stops he is worse than him."*

'Abdah said: *"There is no disagreement between the people of knowledge regarding the fact that the one who says that the Qurān is created he is a kāfir."*

363 – Ibrāhīm ibn Al-Hārith narrated to us and said: I asked Abū 'Abdillah Ahmad ibn Hanbal and said: *"O Abū 'Abdillah, is the*

person from Ahlus-Sunnah he who says: 'I do not say that the Qurān is created, nor do I say that it is not created.'?"

He said: *"No, and there is no respect (for him). He is not from the people of Sunnah. And it has verily reached me that wicked Ibn Mu'adhdhil has this opinion, and that many from the people of Basrah were tested with this."*

364 – I heard Ishāq saying: *"Whoever says: 'Verily the Qurān is muhdath', with the meaning of created is kāfir in Allāh the Almighty."*

I said: What does His Words mean:

﴿ مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحْدَثٍ ﴾

"No *muhdath* (new or recent) **reminder comes to them from their Lord."** (Al-Anbiyā 21:2)

He said: *"(This means) recent from the Throne. The last of what was sent down of Books from the Throne."*

So I asked him about this again so he said*: "The most recent of Books containing a covenant with Ar-Rahmān"*

365 – Ibrāhīm ibn Al-Hārith narrated to us and said: Zuhayr ibn Harb narrated to us and said: *"We were on the way to Makkah and with us was Muthannā Al-Anmātī who began saying: 'The Qurān is made and created.' So I said: 'Between me and you is Waki'.' So we came to him and said: 'O Abū Sufyān. Verily this person claims that the Qurān is made and created?'*

So Wakī' said: 'SubhānAllāh. This is kufr. This is kufr.'

Then Al-Muthannā said to him: 'Does Allāh not say:

﴿ مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحْدَثٍ ﴾

"No *muhdath* (new or recent) **reminder comes to them from their Lord."** (Al-Anbiyā 21:2)'

So Wakī' said: 'This is kufr.'"

366 – Ibrāhīm ibn Al-Hārith narrated to us and said: Al-Qāsim ibn Yazīd narrated to us and said: I heard Wakī' ibn Al-Jarrāh saying: *"Whoever claims that the Qurān is created [he has verily claimed that the Qurān is] muhdath (new or recent). And whoever claims that the Qurān is muhdath he has verily rejected that which was revealed to Muhammad. He is asked to repent, then he either repents or he is beheaded."*

367 – I heard Ishāq saying: *"There is no disagreement among the people of knowledge (regarding the fact) that the Qurān is the Word of Allāh and not created. And how can something from the Lord – 'azza dhikruhu – be created?*

And if it was how they say; then it would verily necessitate for them that they say: His Knowledge, His Power and His Will are (all) created.

Then if they say that, then this necessitates them to say: Allāh – tabāraka Ismuhu – was, and that there was no knowledge, no power and no will. And this is clear and uncut kufr. Allāh has always been Knowledgeable and Speaking, and He has the Will and Power over his creation.

And the Qurān is the Word of Allāh and is not created. So whoever claims that it is created, he is a kāfir. And whoever stops (regarding it) he is worse than him."

368 – Ibrāhīm ibn Al-Hārith narrated to us and said: Ahmad ibn Hanbal said: *"The Qurān is the Word of Allāh, and whoever says that it is created, he is a kāfir.*

And the Qurān is the Knowledge of Allāh, and in it are His Names. And the Knowledge of Allāh is not created. And Allāh said:

﴿ الرَّحْمَنُ ۝١ عَلَّمَ الْقُرْآنَ ۝٢ خَلَقَ الْإِنْسَانَ ۝٣ عَلَّمَهُ الْبَيَانَ ﴾

"Ar-Rahmān. He taught the Qurān. He created the human. He taught him (eloquent) **speech."** (Ar-Rahmān 55:1-4)

So the Qurān is from the Knowledge of Allāh, and the Knowledge of Allāh is not created. And in it are His Names."[171]

369 – Ibrāhīm said: And I asked Ibrāhīm ibn Nasr about the Qurān?

So he said: *"The Qurān is the Word of Allāh and is not created. And Allāh – tabāraka wa ta'ala – along with His Speech always existed before He created His creation. And whoever says (that it is) created, he is a kāfir; he is killed and not asked to repent."*

370 – I heard Ishāq ibn Ibrāhīm saying: *"The Qurān is the Word of Allāh. In it He spoke. Whoever says: It (i.e. the Qurān) is verily like the slaves of Allāh (i.e. created), he is a kāfir."*

371 – Abū Mūsā Hārūn ibn Ziyād narrated to us, from Abū Bakr ibn 'Ayyāsh who said: *"Whoever claims that the Qurān is created he is a kāfir."*

Abū Mūsā said: *"And I (also) say: Whoever claims that the Qurān is created, he is a kāfir."*

372 – 'Abdah ibn 'Abdir-Rahmān narrate to us and said: I heard Wakī' ibn Al-Jarrāh saying: *"Whoever says that the Qurān is created, he is a kāfir."*

373 – Abū Mūsā Hārūn ibn Ziyād narrated to us and said: I heard Al-Fiyrābī when a man asked him about the one who says that the Qurān is created?

He said: *"I asked Sufyān Ath-Thawrī about the one who says: The Qurān is created?*

He said: '(He is) kāfir in Allāh the Almighty.'"

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[171] Al-Khallāl (1900) narrated: Ahmad said: **"Ar-Rahmān. He taught the Qurān. He created the human. He taught him (eloquent) speech."** (Ar-Rahmān 55:1-4) *"So He differentiated between the Knowledge and the creation."*

374 – Abū ʻAlī Al-Hasan ibn As-Sabbāh Al-Bazzār narrated to us and said: From Saʻīd Ad-Dubaʻī who said: *"The Qurān is the Word of Allāh and from Allāh. And nothing from Allāh is created. And whoever claims that the Qurān is created, he is a kāfir."*

And Abū ʻĀsim An-Nabīl said: *"The Qurān is the Word of Allāh and it is not created. And whoever says (that it is) created, he is a kāfir."*

And Yaʻlā ibn ʻUbayd said: *"The Qurān is the Word of Allāh and it is not created. And whoever claims that it is created, he is a kāfir. This is the statement of the Jahmiyyah."*

375 – Hammād ibn Al-Mubārak narrated to us and said: Yahyā ibn Khalaf Abū Muhammad Al-Muqrī narrated to us and said: *"We were with Mālik ibn Anas when a man asked him: 'What do you say about the one who says: The Qurān is created?'"*

He said: *"(He is a) zindīq kāfir. Kill him."*

Then Mālik said: *"I have never heard these words from anyone other than you."*

Yahyā said: *"Then I came to Egypt and I met Al-Layth ibn Sa'd and Ibn Lahī'ah. So I said to them: What do you say about the one who says: The Qurān is created?"*

They said: *"(He is a) kāfir."*

He said: *"Then I came to Kufah and I met Abū Bakr ibn 'Ayyash. So I asked him (the same question)?"*

So he said: *"(He is a) kāfir. And whoever does not say that he is a kāfir, then he is (also) a kāfir."*

Then Abū Bakr said: *"Does one doubt that the Jew and the Christian both are disbelievers?! So whoever doubts regarding these that they are kuffār, then he (himself) is a kāfir.*

And the one who says that the Qurān is created is like them (i.e. the Jew and the Christian)."

He said: *"Then I met Hafs ibn Ghiyāth, Yahyā ibn Zakariyyā ibn Abī Zāidah, Husayn Al-Ju'fī, 'Abdus-Salām Al-Mulāī, Waki', Ibn Idrīs and I told them (about) what the man said to Mālik?"*

So they all said: *"(He is a) kāfir."*

He said: *"Then I met Hushaym, 'Alī ibn 'Āsim and Yazīd ibn Hārūn, so I asked them?"*

So they said: *"(He is a) kāfir."*

(He said:) *"Then I came to Al-Missīsah and I met 'Abdullāh ibn Al-Mubārak, Abū Ishāq Al-Fazārī, Makhlad ibn Husayn and 'Alī ibn Bakkār, so I asked them?"*

So they said: *"(He is a) kāfir."*

He said: *"Then I went to Shām and I met Al-Walīd ibn Muslim, so I asked him?"*

So he said: *"(He is a) kāfir."*

376 – Muhammad ibn Abī Ghiyāth informed me and said: I heard Al-Fiyrābī saying: *"Whoever says: The Qurān is created, he is a kāfir."*

And I asked Ibn Abī Uways, Abū Mus'ab Az-Zuhrī, Ibrāhīm ibn Hamzah ibn Mus'ab ibn Az-Zubayr ibn Al-'Awwām about the one who says: The Qurān is created?

So they said: *"(He is a) kāfir."*

377 – Abū Bakr Muhammad ibn Yazīd narrated to us and said: Al-Haytham ibn Jamīl informed us and said: *"The Qurān is the Word of Allāh and it is not created."*

378 – And Abū Al-Walīd said: *"Whoever does not tie his heart (upon the belief) that the Qurān is not created, then he has exited from the religion of Islām."*

379 – And Abū 'Ubayd said: *"Whoever says: The Qurān is created, he is a kāfir."*

I said: *"He is not prayed upon (when he dies)?"* He said: *"No."*

I said: *"And the prayer behind him is not permitted?"* He said: *"No."*

I said: *"So if a person prays behind him, then he must repeat the prayer?"* He said: *"Yes."*

380 – Abū Nu'aym said: *"Whoever says that the Qurān is created, then this (statement) is the bald (i.e. clear) zandaqah."*

381 – And Ahmad ibn Yūnus said: *"This is the kufr."* Then he said: *"A Khalīfah who invites the people to kufr! Verily this is the major catastrophe."*

382 – And An-Nufayli said: *"Whoever says that the Qurān is created, he has verily committed kufr in Allāh and rejected the Qurān."*

383 – And Sulaymān ibn Dāwūd Al-Hāshimī said: *"Whoever says that the Qurān is created he has verily committed kufr. One does not pray behind him, nor is he prayed upon (when he dies)."*

384 – And 'Abdullāh ibn Dāwūd said: *"Whoever claims that the Qurān is created, then his tongue ought to be pulled out from the back of his neck."*

385 – And Muhammad ibn 'Īsā said: *"Whoever says that the Qurān is created, he has verily committed kufr."*

386 – 'Abbās ibn 'Abdil-'Adhīm narrated to us and said: Muhammad ibn Yahyā ibn Sa'īd informed us and said: I heard Mu'ādh ibn Mu'ādh saying: *"Whoever says that the Qurān is created, he is disbelieving in Allāh."*

387 – Al-Hasan ibn As-Sabbāh narrated to us, from Ibrāhīm ibn Nasr who said: I heard Abū An-Nadr saying: *"Whoever claims that the Qurān is created, he is disbelieving in Allāh."*

388 – Ishāq ibn Ibrāhīm narrated to us, from Sufyān ibn 'Uyaynah, from 'Amr ibn Dīnār who said: *"I have met people for the last seventy years. I have met the Companions of the Prophet (sallAllāhu 'alayhi wa sallam) and others than them. They (all) say: Allāh is the Creator and what is beside Him is created, except the Qurān. For verily it is the Word of Allāh, from Him it came and to Him it will return."*¨

389 – Ahmad ibn Hanbal and 'Amr ibn Al-'Abbās (both) narrated to us and said: 'Abdur-Rahmān ibn Mahdī narrated to us and said: Mu'āwiyah ibn Sālih narrated to us, from Al-'Alā ibn Al-Hārith, from Zayd ibn Artaah, from Jubayr ibn Nufayr who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"You will verily not return to Allāh with anything better than what came from Him."*** This means: The Qurān.[172]

390 – Sa'īd ibn Nuh narrated to us, from Abū An-Nadr Hāshim ibn Al-Qāsim (who said): Bakr ibn Khunays narrated to us, from Layth ibn Abī Sulaym, from Zayd ibn Artaah, from Abū Umāmah who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Those who seek nearness to Allāh do not seek nearness with anything better than what came from Him."*** This means: The Qurān.[173]

391 – Al-Hasan ibn As-Sabbāh narrated to us and said: Hājib narrated to us, from Baqiyyah ibn Al-Walīd, from Abū Bakr ibn Abī

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[172] Al-Bukhārī said in "Khalq Af'āl Al-'Ibād" (533): *"This narration is not correct, due to its irsāl and its inqitā'."* And At-Tirmidhī (2912) said: *"(It is) mursal."*
I say: But as for its meaning then it is correct, and verily that which proves this has already gone forth.

[173] Narrated by Ahmad (22306) and At-Tirmidhī (2911) who said: *"This hadīth is gharīb (strange), we do not know it except from this way. And Ibn Al-Mubārak verily spoke about Bakr ibn Khunays and left him in the last of his affair. And verily was this hadīth narrated from Zayd ibn Artaah, from Jubayr ibn Nufayr, from the Prophet (sallAllāhu 'alayhi wa sallam) as mursal."* And see what comes after it.

Maryam, from 'Atiyyah ibn Qays Al-Kilābī who said: *"The slaves do not seek nearness to Allāh with anything more beloved to Him than His Words. Nor do they return words to Him which are more beloved to Him than what came from Him."*

392 – I heard Abū Ar-Rabī' Az-Zahrānī, Abū Thawr, Al-'Abbās Al-'Anbarī, Yahyā Al-Himmānī and Ibrāhīm ibn Bashār (all) saying: *"The Qurān is the Word of Allāh, in it He spoke."*

393 – Ibrāhīm said: And I heard Sufyān ibn 'Uyaynah saying: *"The Qurān is the Word of Allāh. Whoever says other than this, he is an innovator."*

394 – I asked Muhammad ibn Bashār and said: In the time of Yahyā ibn Sa'īd, Mu'tamar ibn Sulaymān and your companions, did the people speak about the Qurān? He said: *"Yes. But no-one who claimed that the Qurān is created would be brought to Hārūn Amīr Al-Muminīn except that he would kill him."*

Abū Bakr said: *"And I say: The Qurān is the Word of Allāh, in it He spoke."*

395 – And I heard him saying: *"Whoever claims that Allāh – 'azza wa jalla – did not speak to Mūsā, he is a kāfir."*[174]

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[174] Al-Ājurrī said in "Ash-Sharī'ah" (3/1109): *"So whoever claims that Allāh – 'azza wa jalla – did not speak to Mūsā has rejected the text of the Quran, and committed kufr to Allāh the All-Mighty. Then if one of them should say: 'Verily Allāh created some speech in the tree and by that He spoke to Musa.' Then it is said to him: 'This is the kufr, because he is claiming that the speech is created – far Exalted is Allāh above this – and he is claiming that a created thing is proclaiming the rubūbiyyah (lordship). And this is from the ugliest and filthiest of sayings.' And it is also said to him: 'O you disbeliever, is it allowed for anyone but Allāh to say: (Verily I am Allāh)?' We seek refuge with Allāh from (believing that) the one who says this is a Muslim. This person is a kāfir. He is asked to repent. Then either he repents and returns from his evil madhhab or else the leader kills him. But if the leader does not kill him nor asks him to repent and it is known from him that this is his madhhab, he is left, he is not spoken to nor greeted, one does not pray behind him, he does not accept his testimony and the Muslim does not marry his daughter to him."*

I said: *"What about the prayer behind the one who claims that the Qurān is created?"*

He said: *"One does not pray behind him."*

396 – Ahmad ibn Hanbal narrated to us and said: Aswad ibn ʻĀmir narrated to us and said: Isrāīl narrated to us, from ʻUthmān ibn Al-Mughīrah, from Sālim ibn Abī Al-Jaʻd, from Jābir ibn ʻAbdillāh who said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) used to present himself to the people at the stopping places (of the pilgrims) and say: ***"Is there a man who will carry me to his people. For verily has Quraysh prohibited me from preaching the Words of my Lord."***[175]

397 – Muhammad ibn Musaffā narrated to us and said: Baqiyyah ibn Al-Walīd narrated to us and said: ʻĪsā ibn Ibrāhīm narrated to us, from Mūsā ibn Abī Habīb, from Al-Hakam ʻUmayr Ath-Thumālī who said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"The Qurān comes down, and it is the Words of Allāh."***[176]

398 – Ishāq narrated to us and said: Jarīr informed us, from Layth ibn Abī Salim, from Salamah ibn Kuhayl, from Abū Az-Zaʻrā who said: ʻUmar said: *"Verily this Qurān is the Word of Allāh. And I certainly do not know about that which you have distorted regarding it based upon your desires."*

399 – ʻAlī ibn ʻAbdillāh narrated to us and said: Sufyān ibn ʻUyaynah narrated to us and said: ʻUthmān ibn ʻAffān said: *"If our hearts were clean they would never become saturated with the Words of Allāh."*

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[175] Narrated by Ahmad (15192), Abū Dāwūd (4734) and At-Tirmidhī (2925) who said: *"Hasan sahīh."*

[176] In its chain of narration is ʻĪsā ibn Ibrāhīm ibn Tahmān Al-Hāshimī (about whom) Yahyā said: *"He is nothing."* And Ibn ʻAdī said in "Al-Kāmil fī Ad-Duʻafā" (5/250): *"Most of his narrations are not followed up upon."*

400 – Muhammad ibn Musaffā narrated to us and said: 'Abdullāh ibn Muhammad narrated to us, from 'Amr ibn Jumay', from Maymūn ibn Mihrān, from Ibn 'Abbās who said: *"When 'Alī appointed the two judges, the Khawārij said to him: 'Have you appointed to men as judges?' He said: 'I did not appoint someone created as judge, rather I appointed the Qurān as judge.'"*

401 – 'Amr ibn Zurārah narrated to us and said: Muhammad ibn Yazīd Al-Wāsitī narrated to us, from Nāfi' ibn 'Umar, from Ibn Abī Mulaykah who said: Asmā bint Abī Bakr when she would hear the Qurān she used to say: *"The Words of my Lord, the Words of my Lord."*

402 – Al-'Alā ibn 'Amr Al-Hanafī narrated to us and said: Yahyā ibn Zakariyyā ibn Abī Zāidah narrated to us and said: Mujālid narrated to us, from Ash-Sha'bī, from Masrūq, from 'Abdullāh ibn Mas'ūd who said: *"The Qurān is the Word of Allāh, so whoever rejects anything from it, then he has verily rejected it against Allāh."*

403 – Bishr ibn Hajr narrated to us and said: Sālih Al-Murrī narrated to us and said: Al-Hasan said: *"The Qurān is the Word of Allāh attributed with power and purity. And the deeds: the deeds of the son of Ādam are attributed with weakness and shortcomings. So make deeds and rejoice."*

404 – 'Ubayd-Allāh ibn Mu'ādh narrated to us and said: My father narrated to us, from As-Sarrī ibn Yahyā, from Muhammad ibn Sīrīn who said: Al-Hajjāj ibn Yūsuf said while he was giving a sermon: *"Verily the son of Az-Zubayr used to change the Words of Allāh."*

So 'Abdullāh ibn 'Umar said to him: *"You have lied. Neither you nor Ibn Az-Zubayr are capable of changing the Words of Allāh."*

405 – Ibrāhīm ibn Al-Hārith narrated to us and said: Al-Hasan ibn Bishr narrated to us and said: Sa'dān ibn Al-Walīd narrated to us, from 'Atā, from Ibn 'Abbās who said: ***"The Messenger of Allāh (sallAllāhu 'alayhi wa sallam) entered upon Umm Hānī bint Abī Tālib. So she said to him: 'O Messenger of Allāh. I verily have some in-laws who have sought refuge with me, and verily 'Alī ibn Abī***

Tālib is not affected with regards to Allāh by the blame of the blamer. And I verily fear that he will become aware of them and kill them, so grant safety to whoever enters my home in order for him to hear the Words of Allāh.' So the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) granted them safety."[177]

406 – I heard Ishāq ibn Ibrāhīm when he was asked about a man who says: The Qurān is not created, but my recitation of it is created because I am uttering it and our speech is created?

So Ishāq said: *"(Saying) this is an innovation, and he is not agreed with in this until he retracts and leaves this saying of his."*

407 – Sulaymān ibn Al-Ash'ab narrated to us and said: Ya'qūb ibn Ibrāhīm narrated to us that Ahmad ibn Hanbal said: *"The Lafdhiyyah are verily revolving around the words of Jahm; they claim that Jibril is created and that he verily brought something created to Muhammad and he is (also) created."*

408 – Ishāq ibn Ibrāhīm narrated to us and said: Muhammad ibn A'yun narrated to us that he witnesses Ibn Al-Mubārak when it was said to him: Verily An-Nadr ibn Muhammad says: *"Whoever says that:*

﴿ إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي ﴾

"Verily I am Allāh, there is no-one worthy of worship besides Me so worship Me." (Tā-Hā 20:14)

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[177] Narrated by At-Tabarānī in "Al-Awsat" (2934) and Al-Hākim (3/277) and he did not mention this story.
Al-Haythamī said in "Majma' Az-Zawāid" (6/176): *"In it is Sa'dān ibn Al-Walīd, and I do not know him."*
And Al-Bukhārī (3171) and Muslim (1631) both narrated that Umm Hāni said: *"O Messenger of Allāh, the son of my mother has claimed to me that he will kill a man whom I have granted protection; fulān ibn Hubayrah."* So the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"We will verily grant protection to those whom you have granted protection, O Umm Hāni."***

is created, he is a kāfir."

So Ibn Al-Mubārak said: *"An-Nadr has spoken the truth."*

409 – Abū Ishāq Ibrāhīm ibn Al-Hārith narrated to us and said: Mūsā ibn Ibrāhīm narrated to us and said: Sharīk narrated to us, from Mujālid, from Ash-Sha'bī, from 'Āmir ibn Shahr who said: And (another chain of narration) Muhammad Ibn Hāshim narrated to me, from his father, from Abū 'Aqīl, from Mujālid, from Ash-Sha'bī, from 'Āmir ibn Shahr – and he was from the delegation who came to An-Najāshī from Hamadān – who said: *"We were with An-Najāshī when one of his sons came from the school, and he recited a chapter from the Zabūr.*[178] *He said: So I laughed. So An-Najāshī said to me: 'Do you laugh at the Words of Ar-Rahmān?!"*

410 – Sa'īd ibn Mansūr narrated to us and said: Khalaf ibn Khalīfah narrated to us, from Humayd Al-A'raj, from 'Abdullāh ibn Al-Hārith, from Ibn Mas'ūd, from the Prophet (*sallAllāhu 'alayhi wa sallam*) who said: ***"The day Allāh spoke to Mūsā he was wearing an outer garment of wool, clothes of wool, shorts of wool, his sleeves were of wool and two sandals made of donkey skin which were not clean."***[179]

411 – Al-Hasan ibn As-Sabbāh and 'Abdur-Rahmān ibn Muhammad ibn Salām (both) narrated to us and said: 'Alī ibn 'Āsim narrated to us and said: Al-Fadl ibn 'Īsā Ar-Raqqāshī narrated to us and said: Muhammad ibn Al-Munkadir narrated to us and said: I heard Jābir ibn 'Abdillāh who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: *"When Allāh spoke to Mūsā on the day of At-Tūr, He spoke to Him with a Speech which He did not*

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[178] And in "Al-Musnad" and "Sunan Abī Dāwūd" it says: *"From the Injīl."*

[179] Narrated by Sa'īd ibn Mansūr (960), At-Tirmidhī (1734) and 'Abdullāh in "As-Sunnah" (548).
And verily was Imām Ahmad asked about this *hadīth*, so he said: *"It is rejected and not sahīh. The ahādīth of Humayd from 'Abdullāh ibn Al-Hārith are rejected."*
And those who classified the *hadīth* as weak are: At-Tirmidhī, At-Tabarī and Al-'Uqaylī. See also my *tahqīq* of "Kitāb As-Sunnah" by 'Abdullāh.

speak to him with the day He spoke to him in private. So Mūsā said to Him: 'Is this Your Speech that which You spoke to me with?' He said: 'O Mūsā, I verily spoke to you with the power of ten thousand tongues, and I have the power of all tongues. And I am more Powerful than that.' So when Mūsā returned to Banū Isrāīl they said: 'O Mūsā, describe for us the Speech of Ar-Rahmān.' He said: 'I am not capable of doing so.' They said: 'Explain it.' He said: 'Did you not see the thunder which comes in the most pleasant sound you have heard? It is verily close to that, but not as it."[180]

412 – 'Abbās ibn 'Abdil-'Adhīm narrated to us and said: 'Alī ibn 'Abdillāh and Zayd ibn Al-Mubārak (both) narrated to us and said: Muhammad ibn 'Amr ibn Miqsam, from 'Atā ibn Muslim, from Wahb ibn Munabbih who said: *"Allāh spoke to Mūsā in thousand instances. Every time He spoke to him a light was seen on his face for three days. And Mūsā did not approach a woman since his Lord spoke to him."*

413 – 'Īsā ibn Muhammad narrated to us and said: Yazīd ibn Hārūn narrated to us, from Husayn Al-Jurayrī, from Abū 'Attāf who said: *"Allāh wrote the Tawrāh to Mūsā with His Hand while he was leaning his back towards a stone. He heard the sound of the pen in the tablets of pearls (and) there was nothing between him and Him except the veil."*

414 – 'Amr ibn Al-'Abbās Al-Ahwāzī narrated to us and said: I heard 'Abdur-Rahmān ibn Mahdī when it was said to him: Verily the companions of Jahm are saying: The Qurān is created.

So 'Abdur-Rahmān said: *"Verily what they wanted is to negate that the Qurān is the Word of Allāh.*

And they wanted to negate that Ar-Rahman rose upon the Throne.

And they wanted to negate that Allāh spoke to Mūsā.

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[180] **I say:** Imām Ahmad mentioned this narration and used it as an argument in "Ar-Radd 'ala Al-Jahmiyyah". And verily did some of them judge this *hadīth* as being fabricated (and other as weak).

And verily did Allāh mention this in His Book when He said:

﴿ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴾

"And Allāh spoke to Mūsā directly." (An-Nisā 4:164)

I believe that they should be asked to repent, then they either repent or they are beheaded."

He said: And I heard 'Abdur-Rahmān saying: *"I believe that the companions of Jahm should be presented to the sword."*

415 – Abū 'Alī Al-Hasan ibn As-Sabbāh narrated to us and said: Qāsim Al-Ma'marī narrated to us and said: 'Abdur-Rahmān ibn Muhammad ibn Habīb ibn Abī Habīb narrated to us and said: My father narrated to me, from my grandfather Habīb who said: I witnessed Khālid ibn 'Abdillāh Al-Qasrī when he held a sermon for the people in Wāsit on the day of slaughtering. He said: *"O people, return (now) and slaugher (your sacrifices), may Allāh accept it from you. For verily I will slaughter Al-Ja'd ibn Dirham. For verily he claims that Allāh – tabāraka wa ta'ālā – did not take Ibrāhīm as a close friend and that He did not speak to Mūsā directly. Glorified and Exalted is Allāh above what Al-Ja'd ibn Dirham says."* Then he descended and slaughtered him.

416 – Abū Bakr Muhammad ibn Yazīd narrated to us and said: Abū Bakr ibn Abī Al-Aswad narrated to us and said: I heard 'Abdur-Rahmān ibn Mahdī saying: *"If I had some relative which I was supposed to inherit from, I would not inherit from him if he was from those who said that the Qurān is created."*

417 – Abū Al-Qāsim 'Abdur-Rahmān ibn Muhammad ibn Sallām narrated to us and said: I heard a man asking Yazīd ibn Hārūn: *"O Abū Khalid, what do you say about the Jahmiyyah?"*

Yazīd said: *"Zanādiqah, zanādiqah, zanādiqah."* And he prolonged his voice the third time (he said it).

418 – Muhammad ibn Musaffā narrated to us, from Yazīd ibn Hārūn who said: *"I was verily informed about the words of Al-Marīsī and I (still) felt the pain of it in my spine after three (days)."*

419 – And a man from the people of Baghdād asked him and said: *"O Abū Khalid, have you heard that Al-Marīsī says in his sujūd: Subhāna rabbī al-asfal (Praised is my lord the lowest)?"*

So Yazīd said: *"If you are truthful, then Bishr Al-Marīsī is verily a disbeliever in Allāh the Almighty."*

And he said: *"In Baghdad I verily encouraged the killing of Bishr Al-Marīsī with all my efforts."*

420 – Muhammad ibn Musaffā narrated to us, from Al-Firyābī who said: *"Are you not able to kill Bishr Al-Marīsī?"*

421 – Ibrāhīm ibn Al-Hārith narrated to us and said: I heard Sa'īd ibn As-Sabbāh who said: A man came to Sufyān ibn 'Uyaynah and mentioned the words of Al-Marīsī.

So Sufyān said: *"He has verily instituted in this religion what Allāh has not sent down any authority for."*

Then he said: *"Whoever claims that the Qurān is created, he is a kāfir."*

422 – Ahmad ibn Al-Habbāb narrated to us and said: I heard Abū As-Salt saying: 'Alī ibn Mūsā Ar-Ridā said to me: *"Verily this – i.e. Al-Mamūn – is inviting you to say that the Qurān is created. But do not say it, for verily it is kufr."*

423 – Al-'Abbās ibn 'Abdil-'Adhīm narrated to us and said: Ahmad ibn Yūnus narrated to me and said: Abū Hanīfah said in front of 'Īsā ibn Mūsā: *"The Qurān is created."*

So 'Īsā said to Ibn Abī Laylā: *"Ask him to repent. Then either he repents or else behead him."*

424 – Ahmad ibn Al-Azhar narrated to us and said: 'Abdullāh ibn 'Awn narrated to me, from Sufyān Ath-Thawrī who said: Hammād ibn Abī Sulaymān said to me: *"Say to this kāfir – Abū Hanifah – : If you say that the Qurān is created, then do not approach my gathering."*

425 – Sulaymān ibn Al-Ash'ab and Ibrāhīm ibn Al-Hārith (both) narrated to us and said: Ahmad ibn Ibrāhīm narrated to us and said: Zuhayr ibn Nu'aym narrated to me that he asked Salām ibn Abī Mutī' regarding the Jahmiyyah?

So he said: *"(They are) kuffār. So one does not pray behind them."*

He said: And Zuhayr ibn Nu'aym said: *"As for me, then if I am sure he (i.e. the imām) is a jahmī, then I repeat the prayer (performed) behind him. (Both) the Jumu'ah and other than it."*

426 – Muhammad ibn Musaffā narrated to us, from Abū Damrah Anas ibn 'Iyād regarding the prayer behind the Jahmiyyah.

He said: *"One does not pray behind them.*

﴿ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴾

"And whoever seeks another religion that Islām, then it will not be accepted from him, and in the ākhirah he will be from the losers." (Ālu 'Imran 3:85)*"*

427 – Sulaymān ibn Al-Ash'ath narrated to us and said: I said to Ahmad: *"Al-Jumu'ah?"*

He said: *"I repeat the prayer. And whenever you pray behind someone who says that the Qurān is created, then repeat (the prayer)."*

428 – Abū Ishāq Al-'Abbādī narrated to us, from Yahyā ibn Ma'īn that he used to repeat the *Jumu'ah* ever since 'Abdullāh ibn Hārūn (i.e. Al-Mamūn) showed what he showed (i.e. saying that the Qurān is created).

429 – I heard ʻAlī ibn ʻAbdillāh who said: It has reached me regarding ʻAbdullāh ibn Al-Mubārak that he said: *"I allow mentioning (beliefs) of the Jews and the Christians, but I do not allow mentioning the words of the companions of Jahm."*

430 – Abū Muhammad[181] said: And I mentioned in front of ʻAlī some of their words. I said: *"A people say: Such and such. Do you consider these to be Muslims?"*

So he said: *"If a man had mentioned that in front of Hammād and others than him among the mashāyikh (pl. shaykh) then they would have expelled him and not narrated anything to him. It is hated to narrate their words with the severest of hatred."*

I said to ʻAlī: "And is it hated that a man mentions the words of the people of innovation?"

He said: *"Yes. Because I fear that he will mention it in front of a man who is weak-hearted, and so it (i.e. the innovation) will befall in his heart."*

431 – Muhammad ibn Musaffā narrated to us, from Nu'aym ibn Hammād who said: *"Whoever says that the Qurān is created, he is a disbeliever in Allāh. I consider the jihād against them better than the jihād against the Romans. And I believe that I can kill them without asking them to repent (first)."*

432 – Muhammad ibn Musaffā narrated to me and said: Baqiyyah ibn Al-Walīd narrated to us, from ʻAbdul-ʻAzīz Al-Mājishūn who said: *"Jahm and his followers are rejecters."*

433 – Muhammad narrated to us, from Abū Yahyā Al-Himmānī who said: *"Jahm is a disbeliever in Allāh the Almighty."*

434 – And Ishāq said: *"It is not allowed to ponder over the Creator, and it is allowed for the slaves to ponder over the created beings with what they*

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[181] Abū Muhammad here is the author *rahimahullāh*. And ʻAlī is ʻAlī ibn Al-Madanī *rahimahullāh*.

hear about them. And they should not exceed that, because if they did they would become confused.

Ahmad ibn Al-Azhar narrated to us and said: Muhammad ibn 'Ubayd narrated to us, from Al-A'mash, from 'Amr ibn Murrah who said: The Prophet (sallAllāhu 'alayhi wa sallam) passed by a people who were pondering. He said: ***"Ponder over the creation, and do not ponder over the Creator."***"[182]

Ishāq said: *"For the things with Allāh are (to be understood) according to His Will and His Wisdom. And He presented the slaves with the amount of knowledge which is enough for them.*

So one should stop at what we have been taught and at the limit which was placed for us, in order for us to be upon the correct path.

And in the pondering over the creation of Allāh, there is an occupation from pondering over what we have not been ordered (to ponder over)."

Abū Ya'qūb said: *"And how do those who claim to have knowledge find space to engage (in talks) about the things which have forbidden (to engage in)? Allāh said:*

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[182] It was narrated by Hannād in "Az-Zuhd" (945) and Al-Asbahānī in "At-Targhīb wat-Tarhīb" (672). And it is *mursal*. And the *hadīth* has witnesses which brings it to the level of acceptance and using it as evidence.
Al-Lālakāī (929) narrated: 'Abdur-Rahmān [ibn Abī Hātim] said: *"I found in the book of Abū Nu'aym ibn Hammād that he said: 'It is a duty upon every believer to believe in everything which Allāh has described Himself with and to leave the pondering over the Lord tabāraka wa ta'ālā. And (he must) follow the hadīth of the Prophet (sallAllāhu 'alayhi wa sallam) where he said:* ***"Ponder over the creation, and do not ponder over the Creator."*** *Abū Nu'aym said: 'Nothing is equal to Him, nor does anything among all things resemble Him.'"*
And Al-Barbahārī said in "Sharh As-Sunnah" (44): *"And pondering over Allāh is an innovation, due to the saying of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam):* ***"Ponder over the creation, and do not ponder over Allāh."*** *For verily pondering over the Lord seeds doubt in the heart."*
And see: Al-Lālakāī (3/524/Conveyance of what was narrated from the Prophet (*sallAllāhu 'alayhi wa sallam*) regarding the prohibition of pondering over the Being of Allāh *'azza wa jalla*).

﴿ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ ﴾

"And there is not a single thing except that it glorifies His praise." (Al-Isrā 17:44)

Then how is it possible for a creation to engage (in talks) about the glorifying of the destroyed and the produced things, so they say: How do the bowls, the plates, the bread, the baked and the worthless clothes glorify (Allāh)? And in all of these things, there exists correct knowledge (that proves) that they glorify. So this is up to Allāh to make their glorification how He wants and as He wants. And it is not for people to engage (in talks) regarding this except with what they know (from the evidences). And they should not speak about this and what is similar to this except according to what Allāh has commanded. And they should not exceed this. Allāh is the One who grants success and trust is put in Him. So fear Allāh and do not engage (in talks) regarding these unclear things, for verily engaging in this will turn you away from the ways of the truth."

435 – Muhammad ibn Ja'far Al-Warkānī narrated to us and said: 'Abdullāh ibn Al-Mubārak narrated to us, from 'Isa ibn 'Ubayd, from 'Ikrimah that he said: *"None of you should criticize his riding animal and his clothes. For verily everything glorify His praise."*

436 – Abū Ma'an narrated to us and said: 'Abdul-Kabīr narrated to us and said: Sufyān narrated to us, from Mansūr, from Ibrāhīm regarding His Words:

﴿ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ ﴾

"And there is not a single thing except that it glorifies His praise." (Al-Isrā 17:44)

He said: *"The food glorifies (Allāh)."*

437 – Al-'Alā ibn 'Amr narrated to us and said: Al-Ashja'ī 'Ubayd-Allāh narrated to us, from Mis'ar, from Al-A'mash, from Dhakwān who said: (when) he heard the sound of a door, so he said: *"That is its glorification."*

Chapter: Regarding the Words of Allāh: "They will remain therein (i.e. Hellfire) **as long as the heavens and the earth endure." (Hūd 11:107)**

438 – I asked Ishāq and said: *"The Words of Allāh:*

﴿ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ﴾

"They will remain therein (i.e. Hellfire) **as long as the heavens and the earth endure, except what your Lord wills."** (Hūd 11:107)*"*

He said: *"This verse came regarding every threat in the Qurān."*

439 – 'Ubayd-Allāh ibn Mu'ādh narrated to us and said: Mu'tamar ibn Sulaymān narrated to us and said: My father said: Abū An-Nadrah narrated to us, from Jābir – or Abū Sa'id, or some of the companions of the Prophet (*sallAllāhu 'alayhi wa sallam*) – who said: *"This verse came regarding the entire Qurān:*

﴿ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِمَا يُرِيدُ ﴾

"Except what your Lord wills. Verily your Lord does whatever He wants." (Hūd 11:107)*"*

Mu'tamar said: My father said: *"[It came regarding] every threat in the Qurān."*

Abū Muhammad (i.e. the author) said: *"And its meaning with me – in shā Allāh and Allāh knows best – is: that it came regarding every threat in the Qurān for the people of Tawhid.*

And likewise His Words:

﴿ إِلَّا مَا شَاءَ رَبُّكَ ﴾

"Except what your Lord wills." (Hūd 11:108)

Except the exception from the people of the Qiblah who will come out of Hellfire. And Allāh knows best about His exceptions."

440 – 'Ubayd-Allāh ibn Mu'ādh [narrated to us and] said: My father narrated to us and said: Shu'bah narrated to us, from Abū Balj who heard 'Amr ibn Maymūn narrate from 'Abdullāh ibn 'Amr who said: *"There will come a day upon Jahannam in which its door will flap (and) there will be no-one in it. And this is after they have remained in it for long periods."*[183]

441 – 'Ubayd-Allāh narrated to us and said: My father narrated to us and said: Shu'bah narrated to us, from Yahyā ibn Ayyūb, from Abū Zur'ah, from Abū Hurayrah who said: *"I am not the one who does not say: 'Verily there will come a day upon Jahannam where there will remain no-one therein.'"* And he recited:

﴿ فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴾

"As for those bound for misery, they will be in the Fire, where they will be sighing and gasping." (Hūd 11:106)

'Ubayd-Allāh said: *"Our companions used to say: With this he meant the Muwahhidūn."*

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[183] In its chain of narration is: Abū Balj Al-Fazārī Al-Wāsitī Yahyā ibn Sālim. Al-Bukhārī said (regarding him): *"One must look into him."*
And Adh-Dhahabī said in "Al-Mīzān" (7/188): *"And from his catastrophes…"*, and then he mentioned this narration by way of Al-Fasawī in his "Tārikh". Then he said: *"And this is rejected. Thābit Al-Bunānī said: "I asked Al-Hasan about this, so he rejected it."*
I say: And the saying of Al-Hasan was narrated by Al-Fasawī in his "Tārīkh" after this narration from 'Abdullāh ibn 'Amr (*radiAllāhu 'anhu*). And similar to it was narrated ascribed to the Prophet (*sallAllāhu 'alayhi wa sallam*) from the *hadīth* of Anas (*radiAllāhu 'anhu*). Ibn 'Adī narrated it in "Al-Kāmil" (5/220) in the biography of Al-'Alā ibn Zayd. And due to him he described the *hadīth* as deficient. And he said about him: *"His hadīth is rejected."*
Translator: See narration number (**442**) for how this narration – if it has any foundation – should be understood.

442 – And I heard Abū ʻAbdillāh Muhammad ibn Nasr Al-Farrā who said: I returned to and repeatedly asked Sulaymān ibn Harb, ʻUbayd-Allāh ibn Muhammad At-Taymī and Abū ʻUbayd – and their words overlapped each other but the meaning of it was the same – they said: *"Verily Hellfire has an internal and external part. So the people of Tawhīd do not enter from the entrance of the people of kufr and nifāq, because the one who is entered through the entrance of the people of kufr and nifāq will never exit from it. Have you not listened to His Words:*

﴿ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ۝ الَّذِى كَذَّبَ وَتَوَلَّى ﴾

"No-one shall roast therein except the most wretched. The one who rejected and turned away (from the truth)**."**
(Al-Layl 92:15-16)

And the Arabs do not call a sheep roasted except that which is grilled in the middle of the coals. They dig a small hole in the ground and gather lots of coals in it. Then they turn to the skinned (animal) and enter it into the middle of these coals until it disappears in it and it is roasted therein. So this is the (meaning of) roasted for them. But as for that which is grilled upon the surface of the coals, or fried or (baked) in the furnace, then they do not call this roasted."

They said: *"So the meaning of the hadīth is: that the people of Tawhīd do not enter from the entrance of the people of kufr and nifāq. And that is the midst of Hellfire and the lowest of it. Allāh says:*

﴿ إِنَّ الْمُنَافِقِينَ فِى الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ ﴾

"Verily the hypocrites are in the deepest pit of Hellfire."
(An-Nisā 4:145)

And that is the fire which is prepared for the disbelievers.

And as for the meaning of the hadīth regarding the intercession: ***"That the one who has īmān in his heart on the size of a mustard seed will***

exit Hellfire." *Then this verily means: That he will exit from the external part of Hellfire."*

Abū 'Abdillāh said: *"So we believe that the meaning of the hadīth of 'Abdullāh ibn 'Amr*[184] *– if it has any foundation – (that states) that they will come times upon Hellfire where there will be no-one therein; this verily is the place of the people of Tawhīd.*

And Allāh said:

﴿ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ﴾

"They will remain therein (i.e. Hellfire) **as long as the heavens and the earth endure, except what your Lord wills."**
(Hūd 11:107)

And verily does the exception for us occur upon the people of Tawhīd in both of the verses (i.e. Hūd 11:107-108), due to what was narrated from the Prophet (sallAllāhu 'alayhi wa sallam) that he has an intercession for the (Muslim) sinners. So this is how we interpreted it, and Allāh knows best."

443 – Abū Ma'an narrated to us and said: Wahb ibn Jarīr narrated to us and said: Shu'bah narrated to us, from Sulaymān At-Taymī, from Abū An-Nadrah, from Jābir ibn 'Abdillāh – or some of his companions – regarding His Words:

﴿ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ﴾

"They will remain therein (i.e. Paradise) **as long as the heavens and the earth endure, except what your Lord wills."** (Hūd 11:108)

He said: *"This verse [came] regarding all of the Qurān."*

[184] Translator: See narration number (**440**)

444 – Abū Ma'an narrated to us and said: Mūsā narrated to us and said: Sufyān narrated to us, from a man, from Ad-Dahhāk regarding His Words:

﴿ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ﴾

"They will remain therein (i.e. Hellfire) **as long as the heavens and the earth endure, except what your Lord wills."** (Hūd 11:107)

He said: *"With the exception of the people of the Qiblah who will be taken out of Hellfire."*

﴿ وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ﴾

"And as for those who are destined to joy, then (they will be) **in Paradise. They will remain therein as long as the heavens and the earth endure, except what your Lord wills."** (Hūd 11:108)

(He said:) *"With the exception of the people of the Qiblah who will be taken out of Hellfire."*

Chapter: (Regarding) what was said to the Prophet (*sallAllāhu ‘alayhi wa sallam*): When was it written that you would be a prophet?

445 – I said to Ishāq: *“The hadīth of Maysarah Al-Fajr who said: I said: “O Messenger of Allāh, when was it written that you would be a prophet?”*

He (sallAllāhu ‘alayhi wa sallam) said: ***“When Ādam was between the soul and the body.”*** *What does it mean?”*

He said: *“Before He breathed the soul into him while he was (already) created.”*

446 – ‘Amr ibn Al-‘Abbās narrated to us and said: ‘Abdur-Rahman ibn Mahdī narrated to us, from Mansūr ibn Sa’d, from Budhayl Al-‘Uqaylī, from ‘Abdullāh ibn Shaqīq, from Maysarah Al-Fajr who said: *“O Messenger of Allāh, when was it written that you would be a prophet?”*

He (*sallAllāhu ‘alayhi wa sallam*) said: ***“When Ādam was between the soul and the body.”***[185]

447 – ’Ali ibn ’Uthmān narrated to us and said: Hammād narrated to us and said: Khālid informed us, from ‘Abdullāh ibn Shaqīq, from Abū Al-Jad’ā who said: *“When were you made to be a prophet?”*

He (*sallAllāhu ‘alayhi wa sallam*) said: ***“When Ādam was between the soul and the body.”***[186]

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[185] Narrated by Ahmad (20596) and ’Abdullāh ibn “As-Sunnah” (840)
The *hadīth* was classified as *sahīh* in “Al-Isābah fi Tamyīz As-Sahābah” (2/239), and in “Majma’ Az-Zawāid” (8/223).

[186] Narrated by Ibn Sa’d in “At-Tabaqāt Al-Kubrā” (1/148) and At-Tahāwī in “Sharh Mushkil Al-Āthār” (5976).

Chapter: Regarding the dream

448 – 'Amr ibn 'Uthmān ibn Sa'id ibn Kathīr ibn Dīnār narrated to us and said: My father narrated to us and said: Muhammad ibn Muhājir narrated to us, from Junayd ibn Maymūn, from Hamzah ibn Az-Zubayr, from 'Ubādah ibn As-Sāmit that the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"The dream of the believer is a speech with which the slave speaks with his Lord in the sleep."***[187]

449 – 'Ubayd-Allāh ibn Mu'ādh narrated to us and said: My father narrated to us and said: Shu'bah narrated to us, from Qatādah, from Anas ibn Mālik, from 'Ubādah ibn As-Sāmit, from the Prophet (*sallAllāhu 'alayhi wa sallam*) who said: ***"The dream of the believer is a part of forty-six parts of prophethood."***[188]

450 – Yahyā ibn 'Abdil-Hamīd narrated to us and said: Sulaymān ibn Bilāl narrated to us, from Suhayl, from his father, from Abū Hurayrah, from the Prophet (*sallAllāhu 'alayhi wa sallam*) who said: ***"The righteous dream of a righteous slave is is a part of forty-six parts of prophethood."***[189]

451 – Yahyā narrated to us and said: Hushaym narrated to us and said: Ya'lā ibn 'Atā informed us, from Wakī' ibn 'Udus, from his uncle Abū Razīn (who said): The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"The dream is attached to a man (and will not become true) as long as you do not inform about it. But if you inform about it, it will become true. And the dream is from twenty-five parts of prophethood."***

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[187] Narrated by Ibn Abī 'Āsim in "As-Sunnah" (496), Ad-Dūlābī in "Al-Kunā Wal-Asmā" (1532), Ad-Diyā in "Al-Mukhtārah" (337) and Al-Hākim At-Tirmidhī in "An-Nawādir" (494). And he classified it as weak in "Al-Fath" (12/354). Al-Haythamī said in "Majma' Az-Zawāid" (7/174): *"At-Tabarānī narrated it, and it is someone whom I do not know."*

[188] Narrated by Al-Bukhārī (6987) and Muslim (5971).

[189] Narrated by Al-Bukhārī (6988) and Muslim (5975).

And I think he said: ***"Do not inform about it except to a friend or someone whose opinion is taken into consideration."***[190]

452 – 'Ubayd-Allāh ibn Mu'ādh narrated to us and said: My father narrated to us and said: Shu'bah narrated to us, from Ya'lā ibn 'Atā who said: I heard Wakī' ibn 'Udus narrate from his uncle Abū Razīn who said: I heard the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) say: ***"The dream of the Muslim is a part of forty parts of prophethood, and it is attached to a man (without becoming true) as long as he does not inform about it. But if he informs about it, it will occur."*** Ya'lā said: And I think he said: ***"Do not inform about it except to someone beloved or someone knowledgeable."***

453 – Al-Humaydī narrated to us and said: Sufyān narrated to us and said: 'Abdu-Rabbihi ibn Sa'īd narrated to us and said: I heard Abū Salamah ibn 'Abdir-Rahmān narrate from Abū Qatādah that the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"The (good) dream is from Allāh, and the nightmare is from the Shaytān. So if anyone of you sees a dream which he dislikes, then let him spit to his left three times and seek refuge with Allāh from the evil of what he saw. For it will verily not harm him (if he does so)."***[191]

454 – Abū Bakr Al-Humaydī narrated to us and said: Sufyān narrated to us and said: Yahyā ibn Sa'īd narrated to us, from Abū Salamah ibn 'Abdir-Rahmān, from Abū Qatādah who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"The (good) dream is from Allāh, and the nightmare is from the Shaytān. So if anyone of you sees a dream which he dislikes, then let him spit to his left three times and seek refuge with Allāh from the evil of what he saw. For it will verily not harm him (if he does so)."***[192]

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[190] Narrated by Ahmad (16182), Abū Dāwūd (5010), Ibn Mājah (3914) and At-Tirmidhī (2278 and 2279) and he said: *"Hasan sahīh."* And Ibn Hibbān classified it as *sahīh* in his "Sahīh" (6050).

[191] Narrated by Al-Humaydī (422), Al-Bukhārī (2986) and Muslim (5962).

[192] Narrated by Al-Humaydī (422).

455 – Abū ʻAbdillāh Ahmad ibn Bishr narrated to us and said: Yazīd ibn Zuray' narrated to us, from Sa'īd, from Qatādah, from Muhammad ibn Sīrīn, from Abū Hurayrah who said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"The dream is (of) three (types). A dream which is true, a dream with which a man speaks with himself and a dream which is distress from the Shaytān. So whoever sees (in his dream) what he dislikes, then let him get up and pray."***

And he used to say: ***"I like restraint (from sins and disobedience) and I hate shackles (around the neck like the people of Hellfire). And restraint is firmness in the religion."***

And he used to say: ***"Whoever saw me (in a dream) then I am verily him (whom he has seen). For the Shaytān can verily not imitate me (i.e. appear as me in the dream)."***

And he used to say: ***"Do verily not narrate – or do not narrate – the dream, except to a scholar or someone who wants you good."***[193]

456 – Muhammad ibn Musaffā narrated to us and said: Baqiyyah ibn Al-Walīd narrated to us and said: Nasr ibn ʻAlqamah narrated to me, from ʻAbdur-Rahmān ibn ʻĀid Al-Azdī, from a man from the companions of the Prophet (*sallAllāhu ʻalayhi wa sallam*) said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"Whoever does not believe in the righteous dream, he verily does not believe in Allāh and His Messenger."***[194]

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[193] Narrated by At-Tirmidhi (2280) and he said: *"Hadīth hasan sahīh."*
And Muslim (5967) narrated it until his words: "***And restraint is firmness in the religion."***
And there is disagreement regarding his words: ***"I like the restraint"***, between it being ascribed to the *Sahābī* or to the Prophet (*sallAllāhu ʻalayhi wa sallam*). And Ad-Dāraqutnī in "Al-ʻIlal" (10/33) gave preference to it being ascribed to the Prophet (*sallAllāhu ʻalayhi wa sallam*).

[194] Narrated by Ad-Daylamī as it is stated in "Kanz Al-Kamāl" (41426) and its chain of narration is weak.

Chapter: Regarding the Rawāfidah[195]

457 – Abū ʻAlī Al-Hasan ibn As-Sabbāh Al-Bazzār narrated to us and said: Husayn ibn Muhammad narrated to us and said: Al-Furāt narrated to us, from Maymūn ibn Mihrān, from Ibn ʻAbbās, from the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) that he said: ***"There will be in the later times a people who (falsely) claim to love the people of my household. They are the Rawāfidah. So whoever among you that meets them should fight them, for verily they are mushrikūn."***[196]

458 – Muhammad ibn Nasr ibn Sa'īd narrated to us and said: Yahyā ibn Abī Bukayr narrated to us, from Al-Fudayl ibn Marzūq, from Abū Janāb, from Abū Sulaymān, from ʻAlī ibn Abī Tālib who said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"There will verily be a people who have a nickname; they will be called: the Rāfidah. If you meet them, then kill them, for they are verily mushrikūn."***

He said: And ʻAlī said: *"There will be a people who act as if they love us while they are lying against us. And the evidence of this is: that they curse at Abū Bakr and ʻUmar."*[197]

459 – Abū Ja'far Muhammad ibn ʻAwf narrated to us and said: Bakr ibn Khunays narrated to us and said: Sawwār ibn Mus'ab narrated to us, from Dāwūd ibn Abī ʻAwf, from Fātimah bint ʻAlī, from Fātimah Al-Kubrā, from Asmā bint ʻUmays, from Umm Salamah who said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"O ʻAlī, verily from those who claim to love you is a people who will push away Islām and then pronounce it (only with their***

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[195] It is (written) as such in the original, and the well-known (name for them) is: the Rāfidah.

[196] Narrated by Ibn Abī 'Āsim in "As-Sunnah" (1015), Abū Ya'lā in his "Musnad" (2586) and Al-'Uqaylī in "Ad-Du'afā" (1388) and its chain of narration is weak.

[197] Narrated by 'Abdullāh in "As-Sunnah" (1250) and its chain of narration is weak.

tongues). They will be called: The Rāfidah. So if you meet them, then kill them, for verily they are mushrikūn."

He said: I said: *"O Messenger of Allāh, what is their sign?"*

He said: ***"They will not attend the Jumu'ah, nor the Jamā'ah and they will slander the Salaf (predecessors)."***[198]

460 – Yahyā ibn 'Abdil-Hamīd narrated to us and said: Ibrāhīm ibn Sa'd narrated to us, from 'Ubaydah ibn Abī Rāitah, from 'Abdullāh ibn 'Abdir-Rahmān, from 'Abdullāh ibn Mughaffal who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"(Be aware of) Allāh Allāh regarding my companions. Do not take them as an aim (for evil). For whoever loves them, then it is due to the love of me he has loved them. And whoever hates them, then it is due to hating me he has hated them. And whoever harms them, he has verily harmed me, and whoever harms me, he has verily harmed Allāh. And whoever harms Allāh then He is on the brink of taking him."***[199]

461 – Muhammad ibn Nasr narrated to us and said: Hassān ibn Ibrāhīm narrated to us, from Muhammad ibn Al-Fadl, from 'Amr ibn Dīnār, from Jābir ibn 'Abdillah who said: I heard the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) say: ***"Verily the people are becoming many and my companions are becoming few. Do not curse at them. May Allāh curse those who curse them."***[200]

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[198] Narrated by Ibn Abī 'Āsim in "As-Sunnah" (1014) and in its chain of narration is Sawwār ibn Mus'ab. Al-Bukhārī said in "At-Tārīkh Al-Kabīr" (4/169): *"His hadīth is rejected."* And Ahmad said: *"Sawwār is left in hadīth."* (Al-Jarh wat-Ta'dīl 4/371). And see "Al-Ibānah As-Sughrā" (234) with my *tahqīq*.

[199] Narrated by Ahmad (16803 and 20549) and At-Tirmidhī (3862) from 'Abdullāh ibn Al-Mughaffal (*radiAllāhu 'anhu*). At-Tirmidhī said: *"This hadīth is strange, we do not know it except from this way."*

[200] Narrated by Abū Ya'lā (2184), Al-Ājurrī in "Ash-Sharī'ah" (1993) and Ibn 'Adī in "Al-Kāmil" (1/377). And in its chain of narration is Muhammad ibn Al-Fadl. Ibn Ma'īn called him a liar and Ahmad said: *"He is nothing."* (Al-Jarh Wat-Ta'dil 8/56).

462 – Sa'id ibn Mansūr narrated to us and said: Abū Mu'āwiyah narrated to us, from Muhammad ibn Khālid Ad-Dibbī, from 'Atā who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Whoever protects me in my companions, then I will be an intercessor for him on the Day of Judgment. And whoever curses at them, then the curse of Allāh is upon him."***[201]

463 – Hamzah ibn 'Ubayd-Allāh narrated to us and said: Humayd ibn Abī Hamīd Ad-Dimashqī narrated to us, from Khālid ibn Ma'dān, from 'Umar ibn Al-Khattāb who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Love the family of Muhammad, and do not be a rāfidī.***

And defer the affairs to Allāh, and do not be a murjī.

And know that whatever befalls you is from Allāh, and do not be a qadarī.

And listen and obey – even if he is a black slave – and do not be a khārijī."[202]

465 – Sa'īd ibn Mansūr narrated to us and said: Abū Al-Ahwas narrated to us and said: Abū 'Abdir-Rahmān narrated to us, from Ja'far ibn Burqān, from Maymūn ibn Mihrān who said: Ibn 'Abbās said: *"O Maymūn, do not curse at the predecessors and (you will) enter the Paradise in peace."*[203]

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[201] Narrated by Ahmad in "Fadāil As-Sahābah "(10 and 1733) and it is a *mursal hadīth*. 'Atā is Ibn Abī Rabāh.

[202] Narrated by Ibn 'Asākir in "Tārīkh Dimashq" (15/278) by way of the author. And Khālid ibn Ma'dān did not hear from 'Umar (*radiAllāhu 'anhu*).
And he mentioned this *hadīth* in "Dhayl Al-Lāī Al-Masnū'ah fī Al-Ahādīth Al-Mawdū'ah" (886).
And the correct opinion regarding this hadīth is that is narrated from some of the sayings of the *Salaf* as it will come.

[203] Narrated by Ibn Abī Hātim in "Al-'Ilal" (2/356) and Al-Lālakāī (2355). And I verily narrated in "Al-Ibānah As-Sughrā" (312) a similar narration from Sufyān Ath-Thawrī *rahimahullāh*.

466 – Sa'īd narrated to us and said: Shihāb ibn Khirāsh narrated to us, from his uncle Al-'Awwām ibn Hawshab who said: *"I met those whom I met from the best of this Ummah and they (all) say: Mention the good sides of the companions of the Messenger of Allāh; (and) the hearts will gather around them (i.e love them). And do not mention the disputes among them, for then you will instigate the people against them."*

467 – Abū Khālid Al-Habbānī narrated to us and said: 'Uthmān ibn Zifr narrated to us, from Abū Kālid Al-Basrī, from 'Alī ibn Zayd ibn Jud'ān, from Sa'īd ibn Al-Musayyib who said: *"Whoever curses at the companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) then Allāh will give two snakes free power over him in his grave. One from the side of his head and one from the side of his feet. They will nibble at him (from both sides) until they reach his middle. Then he will be brought back and they will repeat it until the Day of Judgment."*

468 – Sa'īd ib Mansūr narrated to us and said: Abū Mu'āwiyah narrated to us, from Al-A'mash, from Abū Sālih, from Abū Sa'īd Al-Khudrī who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: "***Do not swear at my companions. For if one of you spent an amount of gold at the size of (the mountain of) Uhud, then this would not be equal to the mudd[204] of any of them, and not even the half of it."***[205]

469 – Abū Ma'an Ar-Raqqāshī narrated to us and said: Yahyā ibn Sa'īd narrated to us and said: Sadaqah ibn Al-Muthannā narrated to us and said: My grandfather: Riyāh ibn Al-Hārith narrated to me that he heard Sa'īd ibn Zayd saying: *"By Allāh, a battle which one of them witnesses with the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) in which his fame became filled with dust, is better than (all of) the deeds of any of you, even if he was given the age of Nuh."*

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[204] Translator: A *mudd* is the amount which fits in two hands gathered. So the *mudd* of gold of the *Sahābah* spent for Allāh is better than the amount of gold equal to the mountain of Uhud of anyone other than them spent for Allāh *'azza wa jalla*.
[205] Narrated by Al-Bukhārī (3673) and Muslim (6580).

470 – Sa'id ibn Mansūr narrated to us and said: Abū Mu'āwiyah narrated to us and said: Abū Mu'āwiyah narrated to us, from Muhammad ibn Sūqah, from Habīb ibn Abī Thābit who said: 'Alī said: *"This Ummah will separate into seventy odd groups. The worst of them (is): a people who will (falsely) claim to love us, the household (of the Prophet)."*

471 – Sa'īd narrated to us and said: Abū Mu'āwiyah narrated to us. From Mujālid, from Ash-Sha'bī, from Ziyād ibn An-Nadr – while he was next to 'Alī – who said: I said to him: *"O Abū An-Nadr, why did you return from the opinion of these Shī'ah when you were a leader among them?!"*

He said: *"I saw that they were attaching themselves to later affairs (i.e. newly invented issues) that do not have any foundation."*

472 – Ahmad ibn Yūnus narrated to us and said: Zuhayr narrated to us and said: Abū Ishāq narrated to us, from 'Amr ibn Al-Asam who said: I said to Al-Hasan ibn 'Alī: *"Verily these Shī'ah claim that 'Alī will be resurrected [before] the Day of Judgment?"*

He said: *"They have lied. By Allah, these people are not shī'ah (i.e. adherents). If we had known that he would be resurrected (before everyone else), we would not have married his women nor would we divide his wealth."*

473 – Yahyā ibn 'Abdil-Hamīd narrated to us and said: Idrīs narrated to us, from Husayn, from 'Imrān ibn Al-Hārith who said: It was said to Ibn 'Abbās: *"Verily some people claim that 'Alī will come back after dying?"*

He said: *"If we knew that (this would occur), we would not divide his inheritance nor would we marry his women."*

474 – Yahyā ibn 'Abdil-Hamīd narrated to us and said: Sharīk narrated to us, from Abū Al-Yaqdhān, from Zādān, from 'Alī who said: *"The example of me among you is the example of 'Isa ibn Maryam; A group loved him but they exaggerated in his love, so they were destroyed.*

And a group hated them and they exaggerated in their hatred, so they were destroyed. And a group were moderated regarding him, so they were saved. So the saved one among you is the one who is moderate regarding me."

475 – Ahmad ibn Yūnus narrated to us and said: Ibn Abī Dhib narrated to us, from Az-Zuhrī who said: *"I did not see any people who resembles the Christians more than the Sabāiyyah."*

Ahmad (Ibn Yūnus) said: *"They are the Rāfidah."*

476 – Yahyā ibn 'Abdil-Hamīd narrated to us and said: Al-Hakam ibn Dhuhayr narrated to us, from As-Suddī, from Abū Malik, from Ibn 'Abbās (regarding His Words):

﴿ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى ﴾

"And peace upon His slaves whom he chose." (An-Naml 27:59)

He said: *"They are the companions of Muhammad."*

477 – Yahyā narrated to us and said: Ya'qūb narrated to us, from Zayd ibn Usāmah, from Nāfi', from Ibn 'Umar regarding His – the Exalted – Words:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴾

"O you who believe, fear Allah and be with the truthful."
(At-Tawbah 9:119)

He said: *"With Muhammad and his companions."*

478 – Yahyā narrated to us and said: Ja'far ibn Sulaymān narrated to us, from 'Abdus-Samad ibn Ma'qal who said: I heard uncle Wahb ibn Munabbih say regarding His Words:

﴿ بِأَيْدِى سَفَرَةٍ ۝١٥ كِرَامٍ بَرَرَةٍ ﴾

"In the hands of scribes. Honorable and obedient."
('Abasa 80:15-16)

He said: *"The companions of the Prophet (sallAllāhu 'alayhi wa sallam)."*[206]

479 – Al-'Alā ibn 'Amr narrated to us and said: Ibn 'Ulayyah narrated to us, from Ibn Abī Najīh, from Mujāhid regarding His Words:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ﴾

"O you who believe, obey Allāh and obey the Messenger and those of you who are in authority." (An-Nisā 4:59)

He said: *"The companions of Muhammad."*

480 – Abū Muhammad 'Abdullāh ibn Khubayq Al-Antākī narrated to us and said: I heard Yūsuf ibn Asbāt saying: *"As for the Shī'ah then they are (several) types. And among there are:*

***The Mansūriyyah**: And they are those who say: Whoever kills forty people from those who oppose their desires (i.e. innovative beliefs) will enter Paradise. And they are those who frighten the people and allow their wealth (to be taken). And they are those who say: Jibrīl made a mistake with the Message (by delivering it to Muhammad (sallAllāhu 'alayhi wa sallam) instead of 'Alī).*

*And the best of the Shī'ah are **the Zaydiyyah**: And they are the Khashabiyyah. And they are those who disassociate from 'Uthmān ibn 'Affān, Talhah, Az-Zubayr and 'Āishah, and they consider it permissible*

[206] Ibn Jarīr A-Tabarī said in his "Tafsīr" (30/45): *"And the more befitting of the sayings regarding this and the correct is the one who says: These are the angels who journey between Allāh and His messengers with the revelation."*

to fight along with anyone who rebels from the offspring of 'Alī – whether he is righteous or a sinner – until he wins or is overpowered.

And among them are ***the Rāfidah****: Those who disassociate from all of the companions of the Prophet (sallAllāhu 'alayhi wa sallam), and they declare takfīr upon the Ummah except four (people): 'Alī, 'Ammār, Al-Miqdād and Salmān."*

481 – Abū Bakr Hammād ibn Mubārak narrated to us and said: Muhammad ibn Haydam narrated to us and said: Al-Walīd ibn Muslim narrated to us, from Thawr ibn Yazīd, from Khālid ibn Ma'dān, from Mu'ādh ibn Jabal who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"When the innovation emerges and my companions are cursed at, then it is upon the scholar to express his knowledge. And if he does not do so, then the curse of Allāh will be upon him, and the (curse of the) angels and all of the people."***

He said: I said to Al-Walīd: *"What is expressing his knowledge?"* He said: *"The Sunnah."*[207]

482 – 'Amr ibn 'Uthmān narrated to us and said: Baqiyyah ibn Al-Walīd narrated to us, from Hishām ibn 'Ubayd-Allāh, from Ibn Jurayj, from 'Atā, from Ibn 'Abbās who said: *"The words of the Shī'ah are destruction."*

483 – Sa'īd ibn 'Awn narrated to us and said: Ismā'īl ibn 'Ayyāsh narrated to us and said: Humayd ibn Mālik Al-Lakhmī narrated to me, from Makhūl, from Mu'ādh ibn Jabal who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"O Mu'ādh, obey every amīr (leader) and never curse any of my companions."***[208]

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[207] Narrated by Ibn 'Asākir in his "Tārīkh" (45/80) and its chain of narration is weak.

[208] Narrated by Ahmad ibn "Fadāil As-Sahābah" (9). Al-Bayhaqī said in "As-Sunan Al-Kubrā" (8/185): *"And this (narration) is cut off between Makhūl and Mu'ādh (radiAllāhu 'anhu)."* And see my commentary upon "Al-Ibaānah As-Sughrā" (41).

484 – Muhammad ibn ʻAbdir-Rahmān Al-Juʼfī narrated to us and said: Husayn ibn ʻAlī narrated to us, from Hāni ibn Ayyūb who said: I asked Muhārib ibn Dīnār about slandering the Rāfidah?

So he said: *"Then they (who do this) would verily be a truthful people."*

Husayn said: *"This means that he did not see any harm in slandering them."*

485 – Muhammad ibn ʻAbdir-Rahmān narrated to us and said: Abū Usāmah narrated to us, from Zāidah who said: I said to Mansūr: *"O Abū Attaāb, when one of us is fasting can he criticize those who hate Abū Bakr and ʻUmar?"*

He said: *"Yes."*

486 – Muhammad ibn Qudāmah narrated to us and said: Ibn ʻUlayyah narrated to us, from Ibn ʻAwn who said: I heard Ibrāhīm say: *"Be aware of those liars."*

Chapter: Regarding the precedence of the companions of Muhammad (*sallAllāhu 'alayhi wa sallam*)

487 – I asked Ahmad ibn Hanbal about the companions of the Prophet (*sallAllāhu 'alayhi wa sallam*).

So he said: *"The best of the Ummah after the Prophet is: Abū Bakr, 'Umar and then 'Uthman according to the hadith of Ibn 'Umar."*[209] Ahmad said: *"And 'Alī is among the khulafā."*

I said: *"Do you not say that 'Alī is the best of those who remained after the three in the Khilāfah?"*

He said: *"He is a Khalīfah."*

I said: *"And does he not by that become at the same level as Talhah and Az-Zubayr?"*

He said: *"No. How like Talhah and Az-Zubayr?! Do you not see that 'Alī used to establish the punishments, divide the spoils and gather the people in Jumu'ah prayer?*

So if you say that he is not a Khalifah, then in this there is a great ugliness."

488 – And I asked Ishāq about the companions of the Prophet (sallAllāhu 'alayhi wa sallam)?

So he said: *"The best of this Ummah after its Prophet is: Abū Bakr, then 'Umar, then 'Uthmān and then 'Alī."*

And he said: *"And in that time he (i.e. 'Alī) was the best of the Ummah, and he is a just Khalīfah. This means: after 'Uthmān."*

489 – And I asked 'Alī ibn 'Abdillāh.

So he said: *"Abū Bakr, 'Umar and 'Uthmān."*

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[209] This *hadīth* will be mentioned in paragraph (**496-497**)

490 – And I asked Abū Thawr and said: *"What do you say about the companions of the Prophet (sallAllāhu 'alayhi wa sallam)?"*

He said: *"The best of this Ummah after the Prophet is: Abū Bakr, then 'Umar and then 'Uthmān. And then the five, and they are: 'Alī, Talhah, Az-Zubayr, Sa'd and 'Abdur-Rahmān. And may Allāh have mercy upon Abū 'Abdir-Rahmān (i.e. Mu'awiyah)."*

491 – And I heard Hudbah ibn Khālid saying: *"The best of this Ummah after its Prophet is: Abū Bakr, 'Umar, 'Uthmān and 'Alī."*

492 – And I heard Abū Ar-Rabī' Az-Zahrānī saying: *"The best of this Ummah after its Prophet is: Abū Bakr, then 'Umar, then 'Uthmān and then we remain silent."*

493 – 'Ubayd-Allāh ibn Mu'ādh narrated to us, from his father, from Bishr ibn Al-Mufaddal (who said): *"'Uthmān is better than 'Alī."*

I said to 'Ubayd-Allāh ibn Mu'ādh: *"And what was the madhhab of your father in this?"*

He said: *"The madhhab of my father was: that 'Uthmān is better than 'Alī. He used to say: 'Abū Bakr, then 'Umar and then 'Uthmān.'"*

494 - Muhammad ibn 'Abdil-A'lā narrated to us and said: Mu'tamar ibn Sulaymān narrated to us and said: My father used to say: *"The best of the Ummah is: Abū Bakr, then 'Umar and then 'Uthmān."*

495 – Muhammad ibn 'Abdil-A'lā narrated to us and said: Yazīd ibn Zuray' narrated to us and said: Ayyūb narrated to us, from Abū Qilābah. And he was *'Uthmānī* (i.e. one who says 'Uthmān is better than 'Alī).

And Khālid ibn 'Abdillāh ibn Shaqīq narrated to us. And he was *'Uthmānī* (i.e. one who says 'Uthmān is better than 'Alī).

496 – Ahmad ibn Hanbal narrated to us and said: Bishr ibn Shu'ayb ibn Abī Hamzah narrated to us and said: My father narrated to us, from Az-Zuhrī who said: Sālim ibn 'Abdillāh informed me that 'Abdullāh ibn 'Umar said: *"We used to say while the Messenger of Allāh was alive: (that) the best of his Ummah are: Abū Bakr, then 'Umar and then 'Uthmān."*

497 – Ahmad ibn Yūnus narrated to us and said: Ismā'īl ibn 'Ayyāsh narrated to us and said: Yahyā ibn Sa'īd Al-Ansārī narrated to us, from Nāfi', from 'Abdullāh ibn 'Umar who said: *"We used to say in the time of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) that the best of the Ummah after our Prophet is: Abū Bakr, then 'Umar and then 'Uthmān."* [210]

498 – Ahmad ibn Hanbal narrated to us and said: Abū Mu'āwiyah narrated to us and said: Suhayl ibn Abī Sālih narrated to us, from his father, from Ibn 'Umar who said: *"We used to consider while the Messenger of Allāh was (still) alive and his companions were many (that the best among them were): Abū Bakr, 'Umar, 'Uthmān and then we would remain silent."*[211]

499 – Yazīd ibn 'Amr ibn Al-Barā narrated to us and said: 'Abdullāh ibn Yazīd Al-Muqrī narrated to me and said: 'Amr ibn 'Ubayd Al-Qarnī narrated to me, from Suhayl ibn Abī Sālih, from his father, from Abū Hurayrah who said: *"While we, the companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) were many, we used to say: that the best of this Ummah after its Prophet is: Abū Bakr As-Siddīq,*

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[210] Narrated by Al-Bukhārī (3655 and 3697) by way of Yahyā ibn Sa'īd. And 'Abdullāh narrated it in "As-Sunnah" (1330).

[211] Narrated by Ahmad (4626) and 'Abdullāh in "As-Sunnah". And the rest of its *takhrīj* is in there (i.e. As-Sunnah).
And it is narrated in "As-Sunnah" by Al-Khallal (578) that Imām Ahmad – *rahimahullāh* – said after mentioning this narration: *"We do not exceed the narration. So following the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) and after him his companions (is obligatory). Because if his companions were pleased with this, that they would prefer some of them over others and they would not criticize each other, then it is upon us to follow what has gone forth from our predecessors and take them as an example."*

'Umar ibn Al-Khattāb, 'Uthmān ibn 'Affān, and then we would remain silent."

500 – 'Amr ibn 'Uthmān narrated to us and said: Salm ibn 'Abdir-Rahmān narrated to us and said: Ja'far Al-Wāsitī narrated to me and said: 'Abdullāh ibn Dāwūd narrated to us and said: Suwayd and Ibn 'Amr ibn Hurayth narrated to me and said: I heard 'Amr ibn Hurayth saying: I heard 'Alī saying: *"Verily the best of this Ummah after its Prophet is: Abū Bakr, then 'Umar and then 'Uthmān."*[212]

501 – 'Abdur-Rahmān ibn Muhammad narrated to us and said: 'Abdul-Hamīd ibn 'Abdir-Rahmān narrated to us and said: Sālih ibn Mūsā At-Talhī narrated to me and said: 'Āsim ibn Abī An-Najūd narrated to me and said: I said to Zirr ibn Hubaysh: *"Who did 'Alī mean with the third?"*[213]

So Zirr said: *"'Alī was better than that, more reading the Book of Allāh than that and more knowledgeable than that; that he would stand upon the pulpit of the Messenger of Allāh and intend himself. Rather with the third he meant 'Uthmān."*

502 – I heard Ishāq ibn Ibrāhīm saying: *"Whoever prefers 'Alī over 'Uthmān he is mistaken."*

503 – Ahmad ibn Sa'id narrated to us and said: I heard An-Nadr ibn Shumayl saying: *"Whoever says (anything negative) about the bay'ah (pledge of allegiance) to 'Uthmān, then he has verily belittled ten thousands of the companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam). They gathered and they put forth 'Uthmān."*

504 – Nusayr ibn Al-Faraj narrated to us and said: Abū Dāwūd Al-Hafarī narrated to us and said: Mis'ar narrated to us, from 'Abdul-

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[212] This saying of 'Alī (*radiAllāhu 'anhu*) is narrated from him from many ways. I verily narrated them in "As-Sunnah" (1348).

[213] He is pointing toward what Ahmad (880) narrated from Abū Juhayfah who said: I heard 'Alī (*radiAllāhu 'anhu*) saying: *"The best of this Ummah after its Prophet is Abū Bakr and 'Umar (radiAllāhu 'anhumā). And if I wanted to, I would have informed you about the third."*

Malik ibn Maysarah, from An-Nazzāl ibn Sabrah who said: I heard ʻAbdullāh ibn Masʻūd saying – when ʻUthmān was made the Khalīfah: *"We appointed the best of those who remain as leader and we were not negligent."*

505 – I said to Ishāq: The words of the Prophet (*sallAllāhu ʻalayhi wa sallam*) to ʻAlī: ***"You are an aid to me upon the center of my Hawd."***?

He said: *"In this life he defends him, he invites to him, clarifies (the truth) for them, and similar to this of words. Except this is (only) in the dunyā."*

506 – Ahmad ibn Saʻīd narrated to us and said: At-Tanāfisī narrated to us and said: My father narrated to us and said: *"I met the people and they were verily disagreeing about ʻAlī and ʻUthmān.*

As for Abū Bakr and ʻUmar, then there is no disagreement regarding them."

Ahmad ibn Saʻīd said: *"And the fuqahā disagreed:*

Some of them say: Abū Bakr and 'Umar and then stop. Among them are: Ash-Sha'bī, Ibrāhīm, the people of Kūfah, Sa'īd ibn Jubayr, Abū Al-Bakhtarī and others than them. And 'Ubayd ibn 'Umayr, and a group from the people of Basrah also stopped.[214]

And a group used to say: Abū Bakr, 'Umar, 'Uthmān and 'Alī.[215]

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[214] In "As-Sunnah" by Al-Khallāl (513): Muhammad ibn Mūsā narrated to me and said: Abū Ja'far Hamdān ibn 'Alī that he heard Abū 'Abdillāh who said: And Yahyā ibn Sa'id used to say: 'Umar stopped, and I stop. Abū 'Abdillāh said: *"I did not hear this from Yahyā. Abū 'Ubayd narrated it to me from him. And I did not ask anyone about this. And what should I do with this?"* Abū Ja'far said: So I said: *"O Abū 'Abdillāh, the one who says: Abū Bakr and 'Umar (and then stops) is he for you from the people of Sunnah?"* He said: *"Do not stop me like that. How should we deal with the people of Kūfah?"* Abū Ja'far said: And Abū As-Sirrī 'Abdūs ibn 'Abdil-Wāhid narrated to me from him (i.e. Abū 'Abdillāh) that he said: *"Exiting the people from the Sunnah is severe."*
And also in it (510) 'Abdul-Malik ibn 'Abdil-Hamīd informed us that he said to Abū 'Abdillāh: *"Whoever says: Abū Bakr and 'Umar and then remains silent, and he does not say 'Uthmān, is he complete in the Sunnah?"* So he became astonished and said: *"Is he complete in the Sunnah?!"* Which means: He is not complete in the *Sunnah* because the *Sunnah* is to make 'Uthmān (*radiAllāhu 'anhu*) the third just as the *Sahābah* say.
And in it (508) Ishāq narrated that Abū 'Abdillāh said: *"I do not believe in what the people of Kūfah narrated; Ibrāhīm and others than him, nor what the people of Madīnah narrated, they do not prefer anyone over anyone."*
And in it (583) Muhammad ibn 'Ubayd – several times – said: *"The best of this Ummah and its Prophet is: Abū Bakr, 'Umar and 'Uthmān. Beware that those people from Kūfah do not deceive you."*
And see "As-Sunnah" by Al-Khallāl (Chapter: Whoever prefers Abū Bakr and 'Umar and then stops).

[215] See "As-Sunnah" by Al-Khallāl (Chapter: The following of those who say: Abū Bakr, 'Umar, 'Uthmān and 'Alī regarding the precedence, and the argument in this for that 'Alī is the best of those who remained after 'Uthmān with the agreement of the companions of Muhammad (*sallAllāhu 'alayhi wa sallam*)).

And a group that was called Shī'ah – but they had not left the religion nor were they ascribed to innovation – who said: Abū Bakr, 'Umar and 'Alī.[216]

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[216] It was narrated in "As-Sunnah" by Al-Khallāl (603) Hārūn ibn Sufyān said: I said to Ahmad ibn Hanbal: *"O Abū 'Abdillāh, what do you say regarding the one who says: Abū Bakr, 'Umar and 'Uthmān?"* He said: So he said: *"This is the saying of Ibn 'Umar and this we believe in."* I said: *"The one who says: Abū Bakr, 'Umar, 'Uthmān and 'Alī?"* He said: *"He is upon the Sunnah."* I said: *"Then (what about) the one who says: Abū Bakr and 'Umar?"* He said: *"Verily did Sufyān, Shu'bah and Mālik say this."* I said: *"Then (what about) the one who says: Abū Bakr, 'Umar and 'Alī?"* He said: *"This now is severe, this now is severe."*

And with him also (563) Abū Bakr Al-Marrūdhī said: *"I mentioned to Abū 'Abdillāh from some of the people of Kūfah that they used to say regarding the precedence: Abū Bakr, 'Umar and 'Alī. So he became astonished by this opinion. I said: 'Verily the people of Kūfah believe in this.' So he said: 'No one says this except someone who has a cold.' And he argued for the one who prefers 'Uthmān over 'Alī and he mentioned Ibn Mas'ūd and he said: 'Ibn Mas'ūd said: We appointed the best of those who remain as leader and we were not negligent.' And he mentioned the opinion of Ibn 'Umar and the opinion of 'Āishah – rahimahā Allāh – in the story of 'Uthmān where she preferred him over 'Alī."*

And with Al-Khallāl (531) Hanbal said: I heard Abū 'Abdillāh when he was asked about the one who prefers 'Alī over 'Uthmān, is he an innovator for you? He said: *"He deserves to be described as an innovator. The companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) put 'Uthmān first in the (order of the) precedence."* And Hanbal said another place: I asked Abū 'Abdillāh about the one who says: 'Alī and (then) 'Uthmān? He said: *"These ones are better than others than them."* Then he mentioned several *shuyūkh* from the people of Kūfah and said: *"These are better than the Rawāfid."*

And in it also (567 and 569) 'Abdullāh ibn Ahmad said: My father said: *"The people of Kūfah prefer 'Alī over 'Uthmān, except two men: Talhah ibn Musarrif and 'Abdullāh ibn Idrīs."* And Ahmad said: *"No-one went out from Kūfah except two men: Talhah ibn Musarrif and 'Abdullāh ibn Idrīs."*

And in it also (564) Abū Ja'far ibn Hamdān ibn 'Alī said: I heard Abū 'Abdillāh saying: *"And Yazīd ibn Hārūn used to say: Do not care about who prefers 'Alī over 'Uthmān or 'Uthmān over 'Alī."* Abū 'Abdillāh said: *"And this one, I don't know how he is now. And most of the people of Wāsit became Shī'ah."*

Al-Khallāl (1/296) said after mentioning many of the narrations from Imām Ahmad – *rahimahullāh* – regarding the preference between 'Uthmān and 'Alī (*radiAllāhu 'anhumā*): *"So the saying of Abū 'Abdillāh became established that he disliked this opinion, but he did not say with certainty that it was described as an innovation. And if someone would say: 'he is an innovator', then he would not reject that for him. And all success is from Allāh."*

And a group which was called: 'Uthmāniyyah, who said: Abū Bakr, 'Umar, 'Uthmān and then they would remain silent. Among them are: Sa'īd ibn Abī 'Arūbah, Hammād ibn Zayd, Hishām ibn Abī 'Abdillāh and others than them.[217]

And a group from the people of Basrah used to stop with regards to 'Alī and 'Uthmān (and not say anything about these two). Among them are: Yahyā ibn Sa'īd, Sulaymān At-Taymī, Mu'tamar ibn Sulaymān and Khālid ibn Al-Hārith."[218]

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[217] See "As-Sunnah" by Al-Khallāl (Following the *Sunnah* in preferring Abū Bakr, 'Umar and 'Uthmān in the precedence based on the *hadīth* of Ibn 'Umar).

[218] Al-Khallāl (559) narrated: Ishāq said: Verily Abū 'Abdillāh was asked about a man who does not prefer 'Uthmān over 'Alī? He said: *"He should prefer 'Uthmān over 'Alī. There was no disagreement between the companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) regarding 'Uthmān being better than 'Alī."* Then he said: *"We say: Abū Bakr, 'Umar, 'Uthmān and then we remain silent. This is regarding the precedence. And regarding the Khilāfah: Abū Bakr, 'Umar, 'Uthmān and 'Alī. This is regarding the Khulafā and in this way, and upon this were the companions of the Prophet (sallAllāhu 'alayhi wa sallam)."*

I say: There are different narrations from Imām Ahmad – *rahimahullāh* – regarding making 'Alī the fourth in the precedence, and verily did Al-Khallāl – *rahimahullāh* – gather between them in "As-Sunnah" (608) when he said: *"The madhhab of Ahmad ibn Hanbal – rahimahullāh – which is his madhhab is: Abū Bakr, 'Umar and 'Uthmān. And this is well-known from him. And verily did Al-Marrūdhī – rahimahullāh – and others than him narrate from him that he said to 'Āsim and Abū 'Ubayd: 'I do not repel your saying in making 'Alī the fourth.' And after that a noble group of leader of the Sunnah from the elders of his age and those near to his age narrated that he said: 'And whoever said: 'Alī (is the fourth), he is upon the Sunnah.'*
And Ahmad ibn Abī Al-Hawārī narrated that he said: 'And 'Alī.' And that for me is (i.e. means) that he disliked that the people of Shām should take something from him and follow him in that. Because he was the Imām of all the people of his time, and no-one among the people would reject this. So he did not like that the people should take from him except the moderate of sayings. Because the people of Shām exaggerate regarding 'Uthmān just like the people of Kūfah exaggerate regarding 'Alī. And verily did something similar occur from Sufyān Ath-Thawrī – rahimahullāh – when he came to Yemen. He said: 'What are they (i.e. the people here) known for?' It was said: 'For the nabīdh and 'Alī.' So he did not narrate any hadīth regarding that until he left Yemen. Because the scholars have an insight of things and they chose what they deem correct for the laymen. And all of this is correct and good. And (regarding) Yahyā ibn Ma'īn – rahimahullāh – and Bishr ibn Al-Hārith, then in a narration from them it is similar to =

507 – Abū Hafs narrated to us and said: ʻAbbās ibn Tālib narrated to us and said: Hammād ibn Zayd narrated to us, from Ayyūb who said: *"I came to Madīnah and the people in it were many: Al-Qāsim ibn Muhammad, Sulaymān ibn Yasār and others than them. And none of them disagreed regarding preferring Abū Bakr, then ʻUmar and then ʻUthmān."*

Hammād ibn Zayd said: *"And that is the opinion of Ayyūb. And it is our opinion."*

508 – And I heard ʻAbdullāh ibn Sawwār Al-ʻAnbarī who said:

"The Sunnah for us and what I met Hammād and Hammād and those who followed them upon, is:

Preferring Abū Bakr, then ʻUmar and then ʻUthmān.

And loving all of the companions of the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam).

And refraining from mentioning any of their bad sides, and the extreme hope (for them in the afterlife) due to their companionship of the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam).

And īmān is in speech and deeds."

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the narration from Abū ʻAbdillāh which is repeated from him; so one time they said: ʻAnd ʻUthmān.ʼ And it was narrated that another time they said: ʻʻUthmān and ʻAlī.ʼ And all of this is correct according to what they said. And that which we believe in from the saying of Abū ʻAbdillāh – rahimahullāh – is that the one who says: Abū Bakr, ʻUmar and ʻUthmān he is verily correct. And this is acting upon the narration of the ahādīth and following them. And whoever says: Abū Bakr, ʻUmar, ʻUthmān and ʻAlī (radiAllāhu ʻanhum) then this is correct and good and there is no harm in it."

Chapter: Regarding the precedence of the Arabs[219]

509 – Yahyā ibn ʻAbdil-Hamīd narrated to us and said: Husayn ibn ʻUmar Al-Ahmasī narrated to us and said: Mukhāriq narrated to us, from Tāriq, from ʻUthmān who said: I heard the Prophet (*sallAllāhu ʻalayhi wa sallam*) saying: ***"Whoever loves the Arabs, then due to the love of me he has loved them. And whoever hates the Arabs, then due to the hate of me he has hated them."***[220]

510 – Abū Ar-Rabīʻ Az-Zahrānī narrated to us and said: Shujāʻ ibn Al-Walīd narrated to us, from Qābūs ibn Abī Dhibyān, from his father, from Salmān who said: The Messenger of Allāh (sallAllāhu ʻalayhi wa sallam) said to me: ***"O Salmān, do not hate me so you (by that) will leave your religion."***

I said: *"O Messenger of Allāh, how should I hate you when it was by you I became guided?"*

He said: ***"If you hate the Arabs then (by that) you hate me."***[221]

511 – Abū ʻAbdir-Rahmān An-Naysabūrī narrated to us and said: ʻAbdur-Rahmān ibn Qays narrated to us, from Muhammad ibn ʻAmr, from Abū Salamah, from Abū Hurayrah who said: The

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[219] This chapter is not in the original, but I added it for further clarification. And verily did Harb's – *rahimahullāh* – conveyance in his '*aqīdah* of the agreement of the people of knowledge regarding the precedence of the Arabs and the acknowledgement of their right gone forth in paragraph (**82**).

[220] In its chain of narration is Husayn ibn ʻUmar Abū ʻUmar Al-Ahwasī Kūfī. Yahyā said: *"He is nothing."* And Al-Bukhārī said: *"Husayn ibn ʻUmar Abū ʻUmar Al-Ahwasī, from Mukhāriq and Ibn Abī Khālid, he has some rejected (narrations)."*

[221] Narrated by Ahmad (23731), At-Tirmidhī (3927) and Abū Dāwūd At-Tiyālisī in his "Musnad" (693). At-Tirmidhī said: *"This hadīth is hasan gharīb. We do not know it except from the hadīth of Abū Badr Shujāʻ ibn Al-Walīd, and I heard Muhammad ibn Ismāʻīl saying: 'Abū Dhibyān did not meet Salmān. Salmān died before 'Alī.'"* And see "Al-Marāsīl" by Ibn Abī Hātim (188).
And Al-Hākim (4/86) said: *"This hadīth has a correct chain of narration and they (Al-Bukhārī and Muslim) did not narrate it."* And Adh-Dhahabī followed him up and said: *"Something was said about Qābūs."* And Abū Hātim said: *"Rejected hadīth."* (Al-Jarh wat-Taʻdīl 4/379)

Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Whoever loves the Arabs then he has verily loved me, and whoever loves me he has verily loved Allāh. And whoever hates the Arabs then he has verily hated me, and whoever hates me he has verily hated Allāh."***[222]

512 – Al-'Alā ibn 'Amr Al-Hanafī narrated to us and said: Yahyā ibn Sa'īd Al-Ash'arī narrated to us, from Ibn Jurayj, from 'Atā, from Ibn 'Abbās who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"I love the Arabs due to three things: Because I am an Arab, the Qurān is in Arabic and the words of the people of Paradise will be in Arabic."***[223]

513 – Abū Ma'an Ar-Raqqashi narrated to us and said: 'Abdullāh ibn Bukayr As-Sahmi narrated to us, from Muhammad ibn Dhakwan, from 'Amr ibn Dinar, from Ibn 'Umar that the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Verily Allāh chose from the heavens, and He chose highest one and settled there. And He chose from the earths the highest one, and settled there whoever He wanted from His creation. Then He chose from the children of Adam, and He chose the Arabs. Then He chose Quraysh. So whoever loves the Arabs, then he has loved them due to the love***

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[222] Narrated by Ibn 'Adī in "Al-Kāmil" (4/291). And in its chain of narration is 'Abdur-Rahmān ibn Qays Ad-Dibbī Basrī, who is known as Abū Mu'āwiyah Az-Za'farānī. Ahmad ibn Hanbal said: *"He is nothing. He was the neighbor of Hammād ibn Mas'adah and he narrated from Ibn 'Awn. I verily saw him in Basrah, and he came to us in Baghdād. And he was from Wāsit. His hadīth is nothing, his hadīth are weak hadīth. Then he went to Naysabūr while he was left in hadīth."*
And Ibn 'Adī said: *"Most of what he narrates, the trustworthy do not (even) follow up upon."*

[223] Narrated by Al-'Uqaylī in "Ad-Du'afā" (4559) and At-Tabarānī in "Al-Kabīr" (11/185/11441) and "Al-Awsat" (5583). And he said: *"No-one narrated this hadīth from Ibn Jurayj except Yahyā ibn Yazīd. Al-'Alā ibn 'Amr was alone in (narrating) it."*
And Al-'Uqaylī said: *"It is rejected and has no foundation."* And Abū Hātim said: *"This hadīth is a lie."* (Al-'Ilal 2641)
And Al-Hākim (4/87) narrated it and classified it as *sahīh*. And Adh-Dhahabī followed him up and said: *"Rather Ahmad described Yahyā as weak… and I think the hadīth is fabricated."*

of me. And whoever hates the Arabs, then he has hated them due to the hate of me."[224]

514 – Yahyā ibn ʻAbdil-Hamīd narrated to us and said: Qays narrated to us, from Thābit Abū Al-Miqdām, from Habbah Al-ʻUrnī who said: I heard ʻAlī who said: The Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"O ʻAlī, I advise you to take good care of the Arabs. O ʻAlī, I advise you to take good care of the Arabs. O ʻAlī, I advise you to take good care of the Arabs."***[225]

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[224] Narrated by Al-ʻUqaylī in "Ad-Duʼafā" (6542), Ibn Abī Hātim in "Al-ʻIlal" (2617) and Al-Hākim (4/74).
Abū Hātim said: *"This is a rejected hadīth."* And Al-ʻUqaylī said: *"And the narration of this from another way is also soft."*

[225] Narrated by Al-Bazzār in his "Musnad" (749), At-Tabarānī in "Al-Kabīr" (4/8/3481) and Al-Muhāmilī in "Al-Amālī" (206). Al-Haythamī said in "Majmaʻ Az-Zawāid" (10/52): *"At-Tabarānī and Al-Bazzār narrated it. And in it he (i.e. 'Alī) said: 'I leaned the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) against my chest, and then he said…' And he mentioned a similar narration. And the narrators of Al-Bazzār were trustworthy despite of their weakness."*
And in its chain of narration is: Qays ibn Ar-Rabīʻ. There was disagreement regarding him. Yahyā ibn Maʻīn was asked about him so he said: *"He is nothing."* And in another narration he said: *"He is weak."* And Abū Tālib said: I said – i.e. to Ahmad ibn Hanbal – why did the people leave the *hadīth* of Qays? He said: *"He used to adapt (or incline towards) shīʻism, and he used to make many mistakes in hadīth. And Shuʻbah used to call him trustworthy."*
And Ibn ʻAdī said in "Al-Kāmil" (6/46): *"The majority of his narrations are upright. And verily did Shuʻbah and others of the elders narrate from him. And he (himself) narrated from Shuʻbah and from Ibn 'Uyaynah and others than these two. And this points towards that he is a man of hadīth. And the opinion about him is what Shuʻbah has said, except that there is no harm in him."* =
And also in its chain of narration is: Habbah ibn Juwayn Al-ʻUrnī. Yahyā said: *"He is nothing."* And he said: *"His hadīth is not written down."* And As-Saʻdī said: *"Habbah ibn Juwayn is not trustworthy."* And An-Nasāī said: *"He is not strong (in narration)."*

Chapter: (Regarding) the virtue of the *Mawālī*[226]

515 – Yahyā ibn ʻAbdil-Hamīd narrated to us and said: Sulaymān – i.e. ibn Bilāl – narrated to us, from ʻAmr ibn Abī ʻAmr, from ʻIkrimah, from Ibn ʻAbbās who said: *"Twenty men from the mawālī witnessed (the battle of) Badr with the Prophet (sallAllāhu ʻalayhi wa sallam)."*

516 – ʻAbdu-Rahmān ibn ʻAbdil-Wahhāb narrated to us and said: Mansūr ibn Zayd Abū ʻAbdir-Rahmān Al-Mūsilī narrated to us and said: Muhammad ibn Fudayl ibn Ghazwān narrated to us, from his father, from Ar-Rahhāl ibn Sālim, from ʻAtā ibn Abī Rabāh who said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said:

"No-one hates the mawali except a hypocrite, and the abdāl[227] will be from no-one but the mawālī."[228]

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[226] *Al-Mawālī*: In general they are those who are ascribed to the tribes. And they are of three types:
1. *Walā ʻItq*: And this is the majority, when the *mawlā* is ascribed to the one who freed him (from being a slave). And that's why the freed slaves are called the *mawālī* (pl. *mawlā*). And this word is mostly mentioned with this meaning.
2. *Walā Al-Islām*: And this is that a foreigner accepts Islām through an Arab. And from these are Imām Al-Bukhārī Al-Juʻfī, he is their *mawlā*.
3. *Walā Al-Halaf*: And this is when a person is allied to a tribe so he is ascribed to them and included in them. So he is honored through their honor and protected through their protection. Such as Imām Mālik – *rahimahullāh* – he is the *mawlā* of Quraysh by alliance.
See: "Tadhīb Al-Lughah" (15/324), "Gharīb Al-Hadīth" by Ibn Qutaybah (1/49), "Al-Minhāl Ar-Rāwī" (p. 199-200) and "Maʻrifah Al-Hadīth" by Ibn As-Salāh (The sixty-fourth type: Knowing the *mawālī* of the narrators and the scholars).

[227] Translator: The *abdāl* is a righteous people with praiseworthy attributes that have been described in several *ahādīth*.

[228] Narrated by Ibn Mandah in "Fath Al-Bāb fi Al-Kunā wal-Alqāb" (2862) and Adh-Dhahabī in "Al-Mīzān" (3/72). And in its chain of narration is Ar-Rahhāl ibn Sālim. Adh-Dhahabī said in "Al-Mīzān": *"Ar-Rahhāl ibn Sālim, from ʻAtā: I don't know who he is, and therefore the narration is rejected."*
Al-Khallāl narrated in "As-Sunnah" (354) from ʻAlī ibn Harb who said: Muhammad ibn Fudayl narrated to us, from his father, from Ar-Rahhāl ibn Sālim, from ʻAtā (who said): *"That an Arab hates a mawlā is nifāq."*

517 – Al-Hasan ibn Qaz'ah narrated to us and said: Maslamah ibn 'Alqamah narrated to us and said: Dāwūd ibn Abī Hind narrated to us and said: When Ibn Az-Zubayr was given the responsibility of (re-)building the House he said: *"Seek the help of the people of Fāris (Persia), for verily they are from the children of Ibrāhīm."*[229]

[229] There is *inqitā'* in the chain of narration. Dāwūd ibn Abī Hind did not hear from Ibn Az-Zubayr.

Chapter: Regarding the Prophets (*salawātullāhi ‘alayhim*)

518 – ‘Alī ibn ‘Uthmān narrated to us and said: Hushaym narrated to us and said: Al-‘Awwām ibn Hawshab informed us and said: Al-Qāsim ibn ‘Awf informed me and said: Ka’b said: *“As for Idrīs, then he was verily a righteous man. And he was a tailor who worshipped Allah. And he fasted, prayed and gave in sadaqah from what he earned, what remained after his sustenance.”*

519 – ‘Alī narrated to us and said: Hammād ibn Salamah narrated to us and said: Thābit Al-Bunānī informed us, from Abū Rāfi’, from Abū Hurayrah that the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“Verily Zakariyyā was a carpenter.”***[230]

520 – Ahmad narrated to us and said: Hārūn narrated to us and said: Damrah narrated to us, from Ibn ‘Atā, from his father who said: *“Sulaymān used to work with the leaves of palm-trees with his hand, and he ate barley bread.”*

521 – Muhammad ibn ‘Abdir-Rahmān narrated to us and said: Abū Usāmah narrated to us, from Hisham ibn ‘Urwah, from his father who said: *“Dāwūd would address the people from the pulpit. And he verily worked with the leaves of palm-trees with his hand. So he would make it into a basket or something (else). Then he would send it without someone who would sell it (for him), and he would eat from its price.”*

522 – Bashār ibn Mūsā narrated to us and said: ‘Abbād narrated to us and said: Yahyā ibn Sa’īd narrated to us, from Sa’īd ibn Al-Musayyib who said: ***“There is no good in the one who does not seek wealth with which he protects his religion, safeguards himself (i.e. body and honor), he looks after those in his care, if he dies then he leaves and inheritance for those who come after him.”***

523 – Sa’īd ibn Mansūr narrated to us and said: Khālid ibn ‘Abdillāh narrated to us, from Bayan who said: I heard ‘Abdur-Rahmān ibn

[230] The *hadīth* was narrated by Muslim (6238)

Hilāl saying: Abū Ad-Dardā advised one man among us and said to him: *"Pray and sleep. Fast and eat. Give and withhold. And gather money, and do not commit sins."*

524 – Abū Ma'an narrated to us and said: Ibn Sinān narrated to us and said: Ismā'īl ibn 'Ayyāsh narrated to us, from Ya'qūb ibn Muhammad who said: We would process textiles and then Ishāq ibn Yasār would pass us by. So he would say to us: *"Hold onto your trade, for verily your father Ibrahim was a salesman of textiles."*

Chapter: Regarding the virtue of adhering to the *Sunnah* and teaching it

525 – Abū Muhammad ʻAbdullāh ibn Muhammad ibn Yahyā narrated to us and said: Sufyān ibn ʻUyaynah narrated to us, from ʻIyyād, from Abū Wāil, from Jarīr ibn ʻAbdillāh, from the Prophet (*sallAllāhu ʻalayhi wa sallam*) who said: ***"Whoever introduces a good sunnah (habit, practice) so those after him act upon it, then he will have the same as the reward of the one who acts upon it without this detracts anything from his reward. And whoever introduces a bad sunnah (habit, practice) so those after him act upon it, then he will have the same as the burden of the one who acts upon it without this lessens anything from his burden."***[231]

526 – ʻAbdullāh ibn Muhammad narrated to us and said: Abū Yaʻqūb Al-Hanafī narrated to us, from Kathīr ibn ʻAbdillāh, from his father, from his grandfather who said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"Verily this religion began as something strange, and it will return to being something strange. So good news to the strangers."***

So it was said: *"O Messenger of Allāh, who are the strangers?"*

He said: ***"Those who revive my Sunnah after me, and teach it to the people."***[232]

527 – ʻAbbās ibn Al-Walīd narrated to us and said: ʻAbdul-Jabbār ibn Mudhāhir Al-Jushamī narrated to us and said Maʻmar ibn Rāshid narrated to me and said: I heard Ibn Shihāb Az-Zuhrī

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[231] Narrated by Ahmad (19200), Ad-Dārimī (529), Al-Humaydī in his "Musnad" (805). And Muslim (2314) narrated it from another way from the *hadīth* of Jabir (*radiAllāhu ʻanhu*).

[232] Narrated by At-Tirmidhī (2630) by way of Ismāʻīl ibn Abī Uways, from Kathīr ibn ʻAbdillāh ibn ʻAmr ibn ʻAwf ibn Zayd ibn Milhah, from his father, from his grandfather, from the Prophet (*sallAllāhu ʻalayhi wa sallam*), and its wording is: ***"So good news to the strangers; those who repair what the people after me have corrupted of my Sunnah."*** At-Tirmidhī said: *"This is a hasan sahīh hadīth."*

saying: *"Teaching the Sunnah is better than worship for two hundred years."*

'Abbās said: *"I heard Marwān ask him about this hadīth, so he narrated it."*

528 – Muhammad ibn Hafs Al-Qattān narrated to us and said: 'Abdu-Rahmān ibn Mahdī narrated to us and said: I heard Mālik ibn Anas who said: 'Umar ibn 'Abdil-'Azīz said: *"The Messenger of Allāh introduced Sunan (pl. Sunnah) for those in authority after him. Holding on to them is: Belief in the Book of Allāh, the fulfillment of the obedience to Him and a strength in the religion of Allāh. Whoever acts upon it is rightly guided, and whoever seeks assistance through it he will be assisted. And whoever opposes it, he has followed another way than that of the believers, and Allāh will keep him on the path which he has chosen."*

Chapter: Asking *Ashāb Ar-Raī* (the followers of opinion)[233]

[233] The author – *rahimahullāh* – here wrote two chapters regarding the criticism of the followers of opinion and their leader Abū Hanīfah, just as his associate 'Abdullāh ibn Imam Ahmad – *rahimahumā Allāh* – in the book "Kitab As-Sunnah war-Radd 'ala Al-Jahmiyyah" wrote a long chapter regarding the criticism of their leader, so he said: (What I memorized from my father – *rahimahullāh* – and others than him from the *mashāyikh* regarding Abū Hanīfah).
Furthermore, there is almost not a book among the books of the first *Salaf* which is empty of the mention of the narrations regarding the criticism of the followers of opinion, their leaders, warning against them, their belief and their methodology.
And know – may Allāh give you success in followed the righteous *Salaf* – that the words regarding this chapter will be in three issues:
1. Who among the scholars spoke about Abū Hanīfah?
2. The mistakes which he had, that were the reasons for the people of knowledge to discredit him.
3. The reason for the author wanting this chapter in his book regarding *i'tiqād* (belief) and *Sunnah*.
And the details of this is that it is said:

(1) Firstly: Who among the scholars spoke about Abū Hanīfah?

Harb – *rahimahullāh* – in this book of his conveyed the agreement of those whom he met from the people of knowledge regarding the criticism of the followers of opinion and their leaders, when he said (**88**): *"And the followers of raī and qiyās in the religion, they are ignorant misguided innovators, except if there is a narration regarding this from those who came before of trustworthy leaders. Then holding onto the narration is more correct."*
And he also said: *"They are leaders in misguidance, chiefs of innovation and commanders of those who oppose."*
And Ibn Abī Dāwūd As-Sijistānī – *rahimahullāh* – also conveyed the agreement of the people of knowledge and Sunnah regarding the criticism of Abū Hanifah.
Ibn 'Adī said in "Ad-Du'afā" (7/10) I heard Ibn Abī Dāwūd As-Sijistānī saying: *"The slandering of Abū Hanīfah (came from) a jamā'ah of the scholars. Because the Imām of Basrah is Ayyūb As-Sikhtiyānī and he verily spoke about him. And the Imām of Kūfah is Ath-Thawrī, and he verily spoke about him. And the Imām of Al-Hijāz is Mālik, and he verily spoke about him. And the Imām of Misr is Al-Layth ibn Sa'd, and he verily spoke about him. And the Imām of Shām is Al-Awzai'ī, and he verily spoke about him. And the Imām of Khurasān is 'Abdullāh ibn Al-Mubārak, and he verily spoke about him. So the slandering of him is an agreement from the scholars in all horizons."*
And Al-Khatīb narrated in his "Tārīkh" (15/527) with a correct chain of narration, from Ibn Abī Dāwūd who said to his companions: *"What do you think about an issue which Mālik and his companions, As-Shāfi'ī and his companions, Al-Awzā'ī and*

his companions, Al-Hasan ibn Sālih and his companions, Sufyān Ath-Thawrī and his companions and Ahmad ibn Hanbal and his companions all agreed upon? So they said: 'O Abū Bakr, there could not be an issue more correct than that.' So he said: 'These people, all of them agreed upon the misguidance of Abū Hanīfah.'"

And in "Al-Ma'rifah wat-Tārīkh" (2/794) Sulaymān ibn Harb said: *"I spoke with Yahyā ibn Aktham, so he said: 'I am verily not a follower of raī (opinion).' He said: And he mentioned Abū Hanīfah. So I said to him: 'Leave the disputes, but verily in his (i.e. Abū Hanīfah) time there were leaders in Kūfah and out of Kūfah, so tell me of one man who praised his situation and his opinion?' Sulaymān said: 'So he was quiet for an hour.'"*

And Al-Khatīb mentioned in his Tārīkh the names of the leaders who spoke about Abū Hanīfah and he counted them to thirty-five. Among them are: Ayyūb, Hammād ibn Salamah, Hammād ibn Zayd, Abū 'Awānah, Al-Awzā'ī, Abū Ishāq Al-Fazārī, Ibn Al-Mubārak, Ath-Thawrī, Wakī', Ibn 'Uyaynah, Mālik, Ash-Shāfi'ī, Ahmad, Al-Bukhārī, Abū Bakr ibn 'Ayyāsh and others which would make the mentioning of them here very long. Until the extent that Al-Mu'allimī said in "At-Tankīl" (1/391): ***"And the words of the leaders of Sunnah in that time regarding the opinion of Abū Hanīfah is mutawātir in its true sense."***

The one who ponders over the names of those who spoke about Abū Hanīfah, will see that two things are in common for them:

<u>The first:</u> That they are from those who lived in his time, and sat with him, and mixed with him, and heard from him, so they are the people who are most knowledgeable about him.

Hammād ibn Zayd said: *"A man would come to us from the lands, and then mention another man and narrate from him, and praise him with good words. And then when we asked the people of his land about him, we found that he was not according to what he said. He said: And he used to say: 'The local (community) of a man knows the most about a man.'"* (Al-Kifāyah fi Usūl Ar-Riwāyah by Al-Khatīb Al-Baghdādī)

<u>The second:</u> That they are the leaders of the religion and fear (of Allāh) and *Sunnah* in their time. And they are the witnesses of Allāh – the Exalted – over His creation. And discrediting them is discrediting the conveyors of the religion and the *Sunnah*.

And I verily made a biography on most of them, and I clarified their status and level in knowledge and Sunnah in my commentary upon the book "As-Sunnah" by 'Abdullāh ibn Imam Ahmad – *rahimahumā Allāhu ta'ālā* – and I clarified the example of these people do not agree upon the discrediting of someone and speaking against him from the aspect of transgression and jealousy. They are excluded from this.

At-Tirmidhī said in his book "Al-'Ilal" (2/443): *"And verily did some of those who do not understand criticize the people of hadīth and words regarding the men. And we have verily found more than one among the leaders from the tābi'īn who verily spoke (ill) about men, among them are: Al-Hasan Al-Basrī and Tāwūs who both spoke about*

Ma'bad Al-Juhanī. And Sa'īd ibn Jubayr spoke regarding Talq ibn Habīb. And Ibrāhīm An-Nakh'ī and 'Āmir Ash-Sha'nī spoke regarding Al-Hārith Al-A'war. And likewise was it narrated from Ayyūb As-Sikhtiyānī, 'Abdullāh ibn 'Awn, Sulaymān At-Taymī, Shu'bah ibn Al-Hajjāj, Sufyān Ath-Thawrī, Mālik ibn Anas, Al-Awza'ī, 'Abdullāh ibn Al-Mubārak, Yahyā ibn Sa'īd Al-Qattān, Wakī' ibn Al-Jarrāh, Abdur-Rahmān ibn Mahdī and others than them from the people of knowledge, that they spoke about men and discredited (them). ***And verily what made them to this for us – and Allāh knows best – is the well-wishing for the Muslims. It is not thought regarding them that they wanted to defame people or discredit them. For us what they wanted was to clarify the weakness in these people in order for them to be known. Because some of those whom they described as weak (in narration) were people of innovation, and some of them were accused in hadīth (of lying) and some of them were people of neglectfulness and many mistakes. So these leaders wanted to clarify their situations out of fear for the religion, and as an affirmation. Because the testimony in religion is more deserving of being established than the testimony regarding the rights and the wealth."***

Āsim Al-Ahwal said: *"I sat with Qatādah when 'Amr ibn 'Ubayd was mentioned, so he spoke ill of him, and discredited him. So I said to him: 'O Abū Al-Khattāb, I verily see that the scholars they speak ill of each other.' So he said: 'O Ahwal, do you not see that a man if he invents an innovation, then it should be mentioned, so people can take heed.'"*
(Al-Lālakāī (256), Tārīkh Baghdād (14/78) and Al-Kāmil fī Du'afā Ar-Rijāl by Ibn 'Adī (5/97))

And in "Al-'Ilal wa Ma'rifah Ar-Rijāl" (2291) Abū Ja'far Al-Hahdhā said: *"I said to Sufyān ibn 'Uyaynah: 'Verily this man speaks about Al-Qadr, I mean Ibrāhīm ibn Abū Yahyā.' So he said: 'Make the people aware of his bid'ah, and ask your Lord for soundness (in religion).'"*

And in "Al-Ādāb Ash-Shar'iyyah" (2/142) some of the Sūfiyyah said to 'Abdullāh ibn Al-Mubārak – and he had verily criticized Al-Mu'allaā ibn Hilāl: *"O Abū 'Abdir-Rahman, are you backbiting?"* So he said to him: *"Be quiet. If this is not made clear, then how will we know the truth and the falsehood?"*

And in "Tabaqāt Al-Hanābilah" (2/183) 'Abdullāh ibn Ahmad said: *"Abū Turāb An-Nakhshabī came to my father, so my father began to say: 'Fulān is da'īf, fulān is trusthworthy.' So Abū Turāb said: 'O Shaykh, do not backbite the scholars.' So he (i.e. Ahmad) turned to him and said to him: 'Woe to you, this is nasīhah, this is not backbiting.'"*

And in "Dhimm Al-Kalām" (697) from Yahyā ibn Sa'īd, from his father who said: *"I asked Shu'bah, Sufyān, Ibn 'Uyaynah and Mālik about the man who is accused of something or he is weak (in narration), should I be quiet or make it clear (to the people)? They all said: 'Make his situation clear (to the people)."*

And in "Ad-Du'afā" by Al-'Uqaylī (1/232) Abū Sālih Al-Farrā said: *"I told Yūsuf ibn Asbāt something from Wakī' regarding the affair of the fitan (trials and tribulations), so he said: 'That resembles its teacher, i.e. Al-Hasan ibn Hayy.' He said: I said to Yūsuf:*

'Do you not fear that this would be backbiting.' So he said: 'And why is that, you dumb one?! I am better for these people than their mothers and fathers. I prohibit the people from learning what they (i.e. the innovators) have innovated (in case of which) their burdens would follow them, while the one who praises them (i.e. the innovators) are worse for them (i.e. the people)."

I say: A person might say: It has verily been narrated from some of the people of knowledge that they praised Abū Hanīfah, and them speaking favorably about him, so why do we not follow that and leave the rest?

Then it is said: This is due to two issues.

The first: That many of those from whom the praise and favorable word was narrated from, then likewise the criticism of him was also narrated from them. And in that case we look in the correctness of the two opinions in order for the correct of them to be clear from the faulty of them. And due to this Al-Khatīb said in his "Tārīkh" (15/504) after he mentioned the outstanding traits of Abū Hanīfah: *"We have verily mentioned from Ayyub As-Sikhtiyānī, Sufyān Ath-Thawrī, Sufyān ibn 'Uyaynah, Abū Bakr ibn 'Ayyāsh and others than them, many narrations which includes the compliment of Abū Hanīfah, praising him and speaking favorably about him. And that which is memorized for the conveyors of hadīth from the leaders who came before, and also those mentioned here, from them regarding Abū Hanīfah is the opposite of this (i.e. the opposite of praise). And in their words there are many horrible mistakes which were memorized from him, and some of them are connected to the usūl of the religion while others are in the furū'. We mention this by the Mashīah of Allāh."*

The second: That from the principles of the people of knowledge which is agreed upon is that a man if he is both criticized and praised then the justified criticism is put before the praise, because the criticizer has more knowledge about the situation of the man.

Al-Khatīb said in "Al-Kifāyah" (1/333) in the chapter called: (Chapter: The opinion about *Jarh* (Criticism) and *Ta'dīl* (Praise) if they are gathered, then which is put first): *"The people of knowledge agreed that the one whom a person and a second person criticizes and then those who criticized him (also) praised him, then the criticism of him is put first. And the reason for this is, that the one who criticizes informs about an inner issue which he has come to know, and he agrees with the one who praises (the person), and he says to him: 'I verily know about his outwardly situation what I know, and I am alone in knowing what you don't know of experiencing his affair.' And the information of the outwardly righteousness does not negate the truthfulness of the saying of the criticizer in what he has informed about. So due to this it is obligatory that the criticism is put before the praise... And because whoever acts upon the words of the criticizer does not accuse the one who praises and he does not exclude him for this from being just. But when we do not act upon then words of the criticizer then this is belying him and a breach of his justness. And it is verily known that his situation in safety (i.e. not under threat) is contradicting this (i.e. that he should lie in his criticism)."*

And if we look here we will find that most of those who spoke about Abū Hanīfah were leaders of the religion and scholars of *Sunnah*. And most of them lived in the same time as him and sat with him, and they built the reason for slandering him upon something – as it will show. So their words are more correct and accurate than (the words of) other than them. And those who memorized an argument (their words are more correct) than those who do not memorize (an argument).

(2) Secondly: The mistakes which he had that were the reasons for the people of knowledge and *Sunnah* to speak (ill) of him

1. Saying that the Qurān is created. And he was verily asked to repent in front of some of the scholars.

Al-Khatīb narrated in his "Tārīkh", by way of Musaddad ibn Qatn who said: "I heard my father say: I heard Yahyā ibn 'Abdul-Hamīd say: I heard ten people – and they are all trustworthy – say: 'We heard Abū Hanīfah say: The Qurān is created.'" [Classified as *sahīh* by Al-Mu'allimī in "At-Tankīl" (1/507)]

And verily did the people of knowledge and Sunnah of his time ask him to make tawbah from this opinion. And some of this has already gone forth in narration (**423**).

Al-Khatīb said in "Tārīkh Baghdād" (13/383): *"And regarding the saying that the Qurān is created then it was said that Abū Hanīfah did not have this opinion, and that which is well-known from him is that he used to say that and he was asked to repent from that."*

And in "Al-Asmā was-Sifāt" (551) by Al-Bayhaqī with his chain of narration: Abū Yūsuf Al-Qādī said: *"I spoke to Abū Hanīfah – rahimahullāhu ta'ālā – the year of hunger regarding if the Qurān is created or not? So his opinion and my opinion agreed upon that the one who say: The Qurān is created then he is kāfir."* Al-Hākim said: *"And all its narrators are trustworthy."*

And in "Ar-Radd 'alā Al-Jahmiyyah" by Ibn Abī Hātim, Abū Yūsuf said: *"I debated Abū Hanīfah for six months. Then our opinions agreed upon that the one who says that the Quran is created, he is kāfir."* (Al-'Uluw" by Adh-Dhahabī (370))

So all of these narrations are clear in their indication that Abū Hanīfah used to say that the Quran is created. And after a year of debating him and convincing him he retracted this in some narrations, and due to this Al-Lālakāī – *rahimahullāh* – in "I'tiqād Ahlus-Sunnah wal-Jamā'ah" counted Abū Hanīfah among the *fuqahā* of the people of Kūfah who said: Verily the Qurān is not created. And he mentioned some of his sayings, just as it is in number (470-472).

2. The opinion of *irjā* in *īmān* and inviting towards this.

The *īmān* for the Murjiah is the saying with the tongue and the belief of the heart, and they exclude the deeds from what is called *īmān*.

Abū Mushīr said: *"Abū Hanīfah was the leader of the Murjiah."* (Tārīkh Baghdād 15/512)

Yahyā Ibn Ma'īn said: *"Abū Hanīfah was a murjī and he was inviting (towards it), and in hadīth he was nothing."*
Abū 'Abdur-Rahmān Al-Muqrī said: *"By Allāh, Abū Hanīfah was a murjī, and he invited me to irjā, but I refused his invitation."*
Al-Kawsaj said: *"I said to Ahmad: A murjī if he is an inviter (to his beliefs) should he be repelled? He said: 'Yes by Allāh, he should be repelled and held at distance.'"* (Al-Masāil allatī halafa 'alayhā Ahmad (41))

3. The opinion of rebelling against the leaders and governors and inviting towards this.

His (i.e. Abū Hanīfah) companion Abū Yūsuf said: *"Abū Hanīfah used to see the sword (against the Muslims permissible)."*
Ibn Al-Mubārak said: I heard Al-Awzā'ī saying: *"We tolerated this from Abū Hanīfah – and he folded his finger – and we tolerated this from him – and he folded his second finger – and we tolerated this from him – and he folded his third finger – of mistakes, until it came to lifting the sword against the Ummah of Muhammad (sallAllāhu alayhi wa sallam). So when it came to lifting the sword against the Ummah of Muhammad (sallAllāhu alayhi wa sallam) then we could not tolerate it."*
Ibn Al-Mubārak said: *"I mentioned Abu Hanīfah in front of Al-Awzā'ī and I mentioned his knowledge and fiqh. So Al-Awzā'ī disliked this and anger towards me appeared from him, and he said: 'Are you aware of what you have just said?! You are praising a man who considers the sword (permissible) against the people of Islām.'"*
I say: And his opinion regarding the rebellion against the Muslims leaders is firmly established regarding him, just as his own companions established this from him, and they defended him in this. In the book "Ahkām Al-Qurān" by Al-Jassās (1/86) – and he is from the *Ahnāf* – he said while defending Abū Hanīfah and giving support to his opinion regarding the rebellion: *"And his opinion regarding fighting the unjust (rulers) and the tyrannical leaders is well-known. And therefore Al-Awzā'ī said: 'We have tolerated Abū Hanīfah in everything until he came to us with the sword, i.e. fighting the unjust, but this we did not tolerate.' And some used to say: 'The obligation of ordering the good and forbidding the evil is obligatory in words, and then if he doesn't follow that, then with the sword.'…And verily did many of the people of hadīth oppose him in this: those with who the ordering of good and forbidding the evil was lost, so the unjust won over the issues of Islām."*

4. Following opinion and leaving the *Sunan*.

Ibn Hāni – *rahimahullāh* – said in his "Masāil": *"I asked Ahmad about the books of Mālik or Ash-Shāfi'ī, are they more beloved to you than the books of Abū Hanīfah and Abū Yūsuf? So he said: 'I like Ash-Shāfi'ī more, this is if he wrote a book. Because these (i.e. Mālik and Ash-Shāfi'ī) give fatwā based upon hadīth, and this one (i.e. Abū Hanifah) gives fatwā based upon opinion. So how far is there between these two?'"*
Al-Awzā'ī – *rahimahullāh* – said: *"We don't hold against Abū Hanīfah that he has an opinion. Because we all have an opinion. But we hold against him that a hadīth from the*

Prophet (sallAllāhu alayhi wa sallam) comes to him, and then he contradicts it with something else."
Abū Ishāq – *rahimahullāh* – said: *"There would come something from the Prophet (sallAllāhu alayhi wa sallam) to Abū Hanīfah, and then he would contradict it with something else."*
Wakī' – *rahimahullāh* – said: *"We found Abū Hanīfah contradicting two-hundred hadīth."*
Hammād ibn Salamah – *rahimahullāh* – said: *"Verily Abū Hanīfah would receive the narrations and the Sunan, then he would answer them back with his own opinion."*
And Mālik ibn Anas – *rahimahullāh* – said while speaking about Abū Hanīfah: *"He is cancelling the Sunan with opinion."*
All these narrations were narrated by 'Abdullāh in "As-Sunnah".
'Iyad said in "Tartīb Al-Madārik" (1/95): *"And regarding Abū Hanīfah, then he had the opinion of preferring qiyās (analogy) and i'tibār (consideration) over the Sunan and the narrations, by leaving the text of the usūl and holding on to the 'uqūl (intellects). And he preferred the opinion and qiyās and istihsān (viewing as favorable). Then he put the istihsān before the qiyās with the most far away (argument) that he wanted, and some of them defined his istihsān with that it is the leaning towards an opinion without any evidence. And this is the criticized lust and desire, the new and the innovated. Until Ash-Shāfi'ī said: 'Whoever sees something as favorable (i.e. istihsān) then he has legislated in the religion.'…"After that then whatever he held onto of the Sunan, then it was that which was not agreed upon and the forsaken weak ahādīth. And due to this a group among the people of hadīth came together against people of raī (opinion), and they harmed them with words and opinion. Ahmad ibn Hanbal said: 'We still curse the people of opinion and they curse us.'"*

5. Following *hiyal* (tricks) in *fatwā*.

In "Ibtāl Al-Hiyal" by Ibn Battah (62) Imām Ahmad said: *"These tricks what these people have made – Abū Hanīfah and his companions – they went for the Sunnah and then played tricks in order to invalidate it. They came to that which was said to them, this is verily forbidden, and they played a trick on it until they made it permissible."*
'Abdullāh ibn Al-Mubārak – *rahimahullāh* – said: *"Whoever looks in the book 'Al-Hiyal' by Abū Hanīfah (and follows it), has allowed what Allāh has forbidden, and forbidden what Allāh has allowed."* (Tārīkh Baghdād 15/555)
Al-Karjī Al-Qassāb said in "Nukat Al-Qurān" (1/623): *"The tricks which are forbidden and considered as a criticism of Abū Hanīfah is when he allowed something forbidden or forbade something allowed."*

6. Horrible sayings and *fatāwā* was taken from him. Among these are:

a) His saying regarding the *hadīth* of the Prophet (*sallAllāhu 'alayhi wa sallam*) regarding the criticism of rebelling against the leaders: *"This hadīth is superstition."* See narration (**537**) and "As-Sunnah" by 'Abdullāh (304 and 351)
b) And his saying regarding the *hadīth* of the Prophet (*sallAllāhu 'alayhi wa sallam*): *"This hadīth is a rhyme."* (As-Sunnah by 'Abdullāh (384))

c) His saying: *"If the Prophet (sallAllāhu 'alayhi wa sallam) met me or I met him, then he would verily have taken much from me and from my opinion. And is the religion anything but the opinion."* (As-Sunnah by 'Abdullāh (380))
d) Not declaring takfīr upon the one who doubts regarding the Ka'bah and whether or not it is in Makkah, and the one who doubts regarding the grave of the Prophet (*sallAllāhu 'alayhi wa sallam*) and that it is in Madīnah. Just as it is mentioned in narration (**538**).
e) Allowing that which intoxicates. (As-Sunnah by 'Abdullāh (303 and 374))
And other things than these which 'Abdullāh mentioned in "As-Sunnah".

7. His weakness in *hadīth* and his many mistakes therein.

In "Ad-Du'afā" (4/285) Imam Ahmad said: *"The hadīth of Abū Hanīfah is weak, and his opinion is weak."*
And Ibn Hibbān said in "Al-Majruhin" (3/63): *"Abū Hanīfah died in year 150 (after hijrah) in Baghdad. He was a man of debate and apparent fear (of Allāh). Hadīth was not his profession. He narrated hundred and thirty hadīth with their chains of narration and he does not have any other hadīth than these in the dunyā. He made a mistake in hundred and twenty of these. Either he turned over its chain of narration (i.e. mixed up the names), or he changed its text without being aware of it. So when his mistakes were more than his correct (hadīth), then he deserved to not be used as an argument in the narrations. And from another aspect it is not allowed to use him as an argument. Because he was a caller towards irjā. And the one who invites towards bid'ah then it is not allowed to use him as an argument at all in the opinion of our leaders. I do not know any disagreement regarding this. And the leaders of the Muslims and the people of fear (of Allāh) in all times and places rebuked him and criticized him, except the one (rare) person after the one person. And we have verily narrated what was narrated regarding him of this in the book 'At-Tanbīh 'alā At-Tamwīh."*
And among those who described him as weak in *hadīth* are: Mālik, Ash-Shāfi'ī, Muslim, An-Nasāī, Ibn 'Adī, Al-'Uqaylī and many others than these.

(3) <u>Thirdly: The reason for the people of *Sunnah* wanting these chapters in the books regarding *Sunnah* and belief</u>

The one who pursues the people of Sunnah in the books of beliefs will find that they mention two groups from the people of innovations who had an influence upon the Muslims, and their stance from their following of the texts of the two revelations.
<u>The first:</u> The Jahmiyyah. Their affliction was in distorting the texts of knowledge and rejecting them, or in distorting or misinterpreting them. They opened the door for all of the groups (of deviation) to rejecting, negating and distorting in the issues of '*aqīdah*.
<u>The second</u>: The people of *raī* (opinion). Their affliction was in refuting the texts of knowledge and entering the opinion and *qiyās* in the religion, and preferring these over the *Sunan*. They opened the door for all of the groups (of deviation) to refuting the *Sunnah*, and speaking based upon opinion and desires.

Harb – *rahimahullāh* – said when he conveyed the agreement of those whom he met from the people of knowledge of *Sunnah* regarding the followers of opinions: *"And Ashāb Ar-Raī: They are misguided innovators, enemies of the Sunnah and narration."* Until the end of his words.

And in "Tārīkh Baghdād" (13/441) Ibrāhīm Al-Harbī said: *"Abū Hanīfah put some things in knowledge where chewing water would be better than it. And one day I showed some of his masāil to Ahmad ibn Hanbal, so he began to wonder regarding it. Then he said: 'It is as if he introduced (a new) Islām.'"*

And in "Tārīkh Baghdād" (15/547) with a correct chain of narration, from Sulaymān ibn Hassān who said: *"I heard Al-Awzā'ī so many times that it cannot be counted say: 'Abū Hanīfah intentionally went after the knots of Islām, invalidating them knot by knot.'"*

And 'Abdullāh narrated in "As-Sunnah" (358) from his father who said: *"'Abdullāh ibn Idrīs said: 'I said to Mālik ibn Anas: 'Alqamah Al-Aswad was with us, then he said: Verily with you were a man who turned the issue like this – and he turned his hand upside down – that is Abū Hanīfah.'"*

And in "Tabaqāt Al-Muhaddithīn fī Asbahān" (2/113) 'Āsim the companion of Sufyān said: I heard Sufyān Ath-Thawrī saying: *"He verily changed the religion and exchanged the Sunnah."* Or he said: *"He left the religion and changed the Sunnah."* And he witnessed him swearing to that. This means: Abū Hanīfah.

Furthermore the issue was not limited to him. Rather he had supporters and companions who spread his *madhhab* and were fanatic to his opinions, so his *madhhab* spread in many of the countries. Just as this was mentioned in number (**118**).

And in "Tārīkh Baghdād" (15/567) with a correct chain of narration, from Al-Marrudhi who said: *"I asked Abū 'Abdullāh, and that is Ahmad ibn Hanbal, regarding Abū Hanīfah and 'Amr ibn 'Ubayd. So he said: 'Abū Hanīfah is worse for the Muslims than 'Amr ibn 'Ubayd, because he has companions.'"*

And Al-Mu'allimī said in "At-Tankīl" (1/163): *"And what Ahmad meant was not that 'Amr ibn 'Ubayd did not have any companions at all. Rather, what he meant was that he did not have companions who were as extreme as him and serious in spreading their evil."*

So when Abū Hanīfah was the leader of the followers of opinion, the people of *Sunnah* mentioned him in their books regarding beliefs as a warning against his *madhhab*.

Furthermore the issue (regarding Abū Hanīfah) is not limited to him opening the door of entering the *raī* into the religion and leaving the *Sunan*, rather he transgressed into *irjā* in *īmān*, rebelling against the leaders and other things which were taken from him from the issues of *i'tiqād* (belief). And they – as you can see – are not from the issues of *fiqh* in which it is allowed to make *ijtihād*. And due to this there is almost not a book, from the books of the predecessors =

529 – It was said to Ahmad: A man has a question and he cannot find anyone to ask, should he (then) ask *Ahlul-Raī* (the followers of opinion)?

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regarding *Sunnah* and *i'tiqād* except that some of these misguidances were mentioned and warned against.
So whoever hushes up this chapter, rips it out as it has been done in this book or deletes it just as it was from the book "As-Sunnah" by 'Abdullāh ibn Imām Ahmad, what will he do with the many narrations which have been narrated in the books of *Sunnah* and *i'tiqād* and the books of history and information? Is he able to delete all of it just as he has done here? *Allāhu Al-Musta'ān*.
And if you look to those who have commentated upon these narrations then you will see wonders!! He wants to make Abū Hanīfah innocent from that which has been said regarding him. And by this, he discredits those who disagree with him, which are those who discredited him (i.e. Abū Hanīfah), and they are the leaders of the people of *Sunnah* and narration, just like the leader of the Jahmiyyah Al-Kawtharī Al-Hanafī did in his book "Tanīb Al-Khatīb". He began to slander the leaders of the *Sunnah* one by one, and he did not see any right nor any inviolability for the leaders of the *Sunnah*, nor did he observe any pact of kinship or protection towards them. And all of this in the path of defending Abū Hanīfah.
Al-Mu'allimī said in "At-Tankīl" (1/427): *"And I swear his (i.e. Al-Kawtharī) attempt to defend Abū Hanīfah is discrediting the leaders of Islam, such as Sufyān Ath-Thawrī, Abū Ishāq Ibrāhīm ibn Muhammad Al-Fazārī, 'Abdullāh ibn Az-Zubayr Al-Humaydī, Imām Ahmad ibn Hanbal, Imām Abū 'Abdullāh Al-Bukhārī and other than these, (all this is) even worse for Abū Hanīfah than the words of these leaders regarding him. And if someone should say: The establishment of Abū Hanīfah cannot become satisfactory except by removing the firmly established mountains, then this would be easier for Abū Hanīfah than the one who would say: The attempt to do this will not become satisfactory except by discrediting these (mentioned) leaders…"* Until the rest of what he said.
And it is also said: Verily these issues which were taken from Abū Hanīfah from the issues of *i'tiqād* and *raī*, did not die with his death so they would no longer be mentioned or warned against. Rather there are still those who follow him until this day and those who hold these opinions, believe in them and defend them and their originator, such as it can be found in the books of the people of *raī* from the *Ahnāf* and others than them. And due to this the truth must be expressed, and the belief of the people of *Sunnah* in these issues must be expressed.
And if you want further clarification and a look into some of the sayings of the *Salaf* regarding him, then look into the book "As-Sunnah" by 'Abdullāh (with my *tahqīq*) and "Tārīkh Baghdād". Allāh is sufficient for us, and there is no power nor might except with Allāh.

He said: *"The followers of opinion are not asked about anything whatsoever."*

…For anything but the religion.[234]

530 – Al-Azhar narrated to us and said: I heard Habīb the writer of Mālik saying: Mālik said: *"The fitnah of Abū Hanīfah was more harmful for this Ummah than the fitnah of Iblīs, from both aspects: in irjā and what he wrote regarding negating the Sunan."*

531 – 'Abdah ibn 'Abdir-Rahīm ibn Hassān narrated to us and said: Ma'rūf ibn Hassān As-Samarqandī narrated to us and said: I was with Al-A'mash while he was sick when Abū Hanīfah came to visit him. So Abū Hanīfah said to him: *"If it was not that I would be a burden to you, I would visit you every day."*

So Al-A'mash said: *"Who is this?"* He said: *"Abū Hanīfah."*

He said: *"By Allāh, you are a burden to me when you are in your own home, so what about when you visit me?"*

532 – Muhammad ibn Yahyā ibn 'Abdil-Karīm narrated to us and said: 'Abdullāh ibn Dāwūd narrated to us and said: Ash'ab – a companion of mine – narrated to me and said: I heard Al-A'mash saying: *"Verily the example of Abū Hanīfah is like a man who went out in the night, then he saw something black and thought it was a date. And it passed him by that it could be something else than that. And it was the tail of a dog."*

533 – 'Abdul-'Azīz ibn Abī Sahl narrated to us and said: Mansūr ibn Abī Muzāhim narrated to us and said: I heard Sharīk ibn 'Abdillāh saying: *"That there in every house from the houses of Kūfah was a wineshop-keeper who would sell wine, (then this) would be better than there in them is one who says the opinion of Abū Hanīfah."*

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[234] It is as such in the original document. And it appears that there are pages regarding the criticism of Abū Hanīfah which have been ripped out of the original document by some of the fanatics from Ahlul-Raī. *WAllāhu Al-Musta'ān*.

The rest of the chapter regarding the opinion of Abū Hanīfah

534 – Muhammad ibn Yahyā narrated to us and said: Nu'aym ibn Hammād narrated to us and said: I heard Ibn 'Uyaynah saying: *"When I went to Kūfah I narrated (ahādīth) to them, and among that which I narrated to them was the hadīth of 'Amr, from Jābir ibn Zayd."*

So they said: *"Verily Abū Hanīfah narrates it from 'Amr. And he says: Jābir ibn 'Abdillāh."*

He said: So I said: *"No. It is verily from Jābir ibn Zayd."*

He said: *"So they went to him and informed him. So Abū Hanīfah said: 'Don't mind that. If you want to then make it Jābir ibn 'Abdillāh, and if you want then make it Jābir ibn Zayd.'"*

535 – 'Abdah ibn 'Abdir-Rahīm narrated to us and said: Salamah ibn Sulaymān informed us and said: Ibn Al-Mubārak said: *"I used to come to him – i.e. Abū Hanīfah – in secret from Sufyān and his companions."*[235]

536 – Muhammad ibn Yahyā narrated to us and said: I heard Ishāq ibn Ibrāhīm saying: The *hadīth* of 'Alī ibn Abī Tālib was mentioned to Abū Hanīfah: ***"The wudū is half of īmān."***

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[235] In "As-Sunnah" by 'Abdullāh (328): 'Abdah ibn 'Abdur-Rahīm – Marwazī and a righteous old man – narrated to me, from Salamah ibn Sulaymān who said: *"Hamzah Al-Bazzār entered upon Ibn Al-Mubārak and said: 'O Abū 'Abdur-Rahman, the insight of Abū Hanīfah in the hadīth and his efforts in worship has reached so much that I don't know of who would come close to him (in this).' So Ibn Al-Mubārak said: 'Regarding what you said that he has insight in hadīth, then he is not befitting for that (i.e. that praise). I verily used to come to him in secret from Sufyān and verily my companions would blame me for coming to him and they said that he came upon the books of Muhammad ibn Ja'far and he narrated them. And regarding what you said of his efforts in worship then he is not befitting for that. He verily used to wake up working hard with the masāil and this would be his habit until he maybe would lose the midday nap. And then he would go into the evening still hard working. But the owner of worship and staying up at night, he wakes up and has a time (specific for worship)."*

So he said: "(…) …."

I said to Ishāq: *"Who says this about Abū Hanīfah."* He said: *"Ash-Shaybānī."*[236]

537 – Abū Al-Azhar narrated to us and said: Mansūr ibn Abī Muzāhim narrated to us, from Abū Sālih Al-Farrā who said: I heard Abū Ishāq Al-Fazārī saying: Abū Hanīfah narrated a *hadīth* from the Prophet (*sallAllāhu 'alayhi wa sallam*) to us regarding withholding the sword (from the Muslims, i.e. not rebelling).

Then he said: *"This hadīth is superstition."*

538 – 'Abbās narrated to us…[237]

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[236] The narration is like that in the original text; unclear and something is wiped out. Muhammad ibn Nasr Al-Marwazī said in "Ta'dhīm Qadr As-Salāh" (438-442): *"I heard Ishāq saying: Yahyā ibn Ādam said: 'The hadīth of the Prophet (sallAllāhu 'alayhi wa sallam) was mentioned to Abū Hanīfah in which he (sallAllāhu 'alayhi wa sallam) said:* ***"The wudu is half of īmān."*** *So he (i.e. Abū Hanīfah) said: 'Then let him perform the wudu two times in order to complete the īmān.''*
Ishāq said: So Yahyā ibn Ādam said: ***"The wudu is half of īmān."*** *'This means: half of the prayer because Allāh – the Exalted – called the prayer īmān when He said:* **"And Allāh would not let your *īmān* be lost."** (Al-Baqarah 2:143) *This means: Your prayers (from before the Qiblah was changed).*
And the Prophet (sallAllāhu 'alayhi wa sallam) said: ***"The prayer is not accepted except with purity."*** *So purity is half of īmān with this meaning, since the prayer cannot be fulfilled except by it.' Abū 'Abdillāh said: Ishāq said: Yahyā ibn Adam said: 'The saying 'whoever says: I don't know (has achieved) half of the knowledge.' So he (Abū Hanīfah) said: 'Then let him say two times: I don't know, in order for him to complete the knowledge.' Yahyā said: And the interpretation of his words: 'I don't know' is half of the knowledge is that knowledge is either 'I know' or 'I don't know', so one of them is the (other) half of the other.'"*

[237] Here this chapter ends. Allāh knows best how many pages that has been destroyed from this chapter regarding the criticism of Abū Hanīfah, by those who destroy the book of the people of knowledge and *Sunnah* among the fanatics of the followers of opinion.But if you want further clarification regarding this chapter, the see the book "As-Sunnah" by 'Abdullāh ibn Imām Ahmad – *rahimahumā Allāh*: (What I memorized from my father – *rahimahullāh* – and others than him from the *mashāyikh* regarding Abū Hanīfah) and my commentary upon it.

539 – [Harb Al-Karmānī said: Ishāq – i.e. ibn *Rāhūyah* – narrated to us and said: Muammal ibn Ismā'īl narrated to us and said: Sufyān Ath-Thawrī narrated to us and said: 'Abbād narrated to us and said: I said to Abū Hanīfah: *"O Abū Hanīfah, a man says: 'I know that the Ka'bah is real, but I don't know whether it is the one which is in Makkah or the one which is in Khurasān.' Is he a believer?"* He said: *"Yes."*

Muammal said: Sufyān said: *"I bear witness that he with Allāh is from the disbelievers until he clarifies that it is the Ka'bah which is erected in Al-Haram."*

He said: I said: *"A man says: 'I know that Muhammad is a prophet and he is a messenger. But I don't know whether he is the Muhammad who was in Madīnah from Quraysh or another Muhammad.' Is he a believer?"* He said: *"Yes he is a believer."*

Muammal said: Sufyān said: *"He with Allāh is from the disbelievers."*]

The appendices of the book

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

All praise is due to Allāh, and may the peach and abundant blessings (of Allāh) be upon His Messenger (*sallAllāhu 'alayhi wa sallam*) and upon his family and companions.

Thereafter:

These are appendices in which I gathered many of the narrations regarding the issues of the *Sunnah* and *i'tiqād* (belief) which were narrated by way of Harb ibn Ismā'īl Al-Karmānī – *rahimahullāh* – and I verily gathered them:

1. From that which the author – *rahimahullāh* – mentioned dispersed in his book "Al-Masāil" in other chapters than those of the *Sunnah*.

2. From what the people of knowledge narrated in their books by way of Harb *rahimahullāh*. So I chose to gather these narrations and organize them in chapters in order to maximize the benefit.

And all praise is due to Allāh who guided us to this, and we would never have been guided if not Allāh had guided us. And we ask Him for steadfastness upon Islām and *Sunnah* until death occurs.

Chapter: Regarding the *istithnā* in *īmān*

1 / 540 – Al-Khallāl said: Harb ibn Ismā'īl informed me and said: I heard Ahmad saying – regarding greeting the people of the graves and what he (*sallAllāhu 'alayhi wa sallam*) said: ***"And we – in shā Allāh – will verily follow you."*** He said: *"This is an evidence for istithnā (exception) in īmān, because one must follow them; there is no doubt about that. And Allāh – 'azza wa jalla – said:*

﴿ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ ﴾

"You will verily enter Al-Masjid Al-Harām – *in shā Allāh* – in safety." (Al-Fath 48:27)

And this is also an evidence, because it was a must that they entered it."[238]

2 / 541 – Al-Khallāl said: Harb informed me and said: Ahmad was asked: *"What do you say regarding istithnā in īmān?"* He said: *"We believe in it."* It was said: *"A man should say: I am a believer in shā Allāh?"* He said: *"Yes."*[239]

3 / 542 – Al-Khallāl said: Harb Al-Karmānī informed me, and (also) Sulaymān ibn Al-Ash'ab As-Sijistānī – the meaning is close – Harb said: Ahmad narrated to us and said: I heard Sufyān.

And Sulaymān said: I heard Ahmad who said: I heard Sufyān saying: "*If one is asked: Are you a believer? Then if he wants he doesn't answer him, (or he can say) and your question to me is an innovation and I do not doubt in my īmān."*

He said: *"In shā Allāh is not disliked (to say in this context), nor is it included in doubting."*[240]

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[238] Narrated by Al-Khallāl in "As-Sunnah" (1050)
[239] Narrated by Al-Khallāl in "As-Sunnah" (1051)
[240] Narrated by Al-Khallāl in "As-Sunnah" (1070)

The *tafsīri* of the *hadīth* of the Prophet (*sallAllāhu 'alayhi wa sallam*): *"Whoever cheats us is not from us."*

4 / 543 – It was said to Ahmad: What is the meaning of the *hadīth* of the Prophet (*sallAllāhu 'alayhi wa sallam*): ***"Whoever cheats us is not from us."*** So he did not answer upon the question.

It was said: Verily some people say: *"Its tafsīr (explanation) is: Whoever cheats us is not like us."*

So he rejected this and said: *"This is the tafsīr of Mis'ar and 'Abdul-Karīm ibn Abī Umayyah; the words of the Murjiah."*

Ahmad said: *"And it reached 'Abdur-Rahmān ibn Mahdī so he (also) rejected it and said: 'And if a man performs every good deed, will he then be like the Prophet (sallAllāhu 'alayhi wa sallam)?'"*[241]

5 / 544 – Muhammad ibn Jāmi' narrated to us and said: 'Abdul-'Azīz ibn Muhammad narrated to us and said: Thawr ibn Yazīd narrated to us, from 'Ikrimah, from Ibn 'Abbās who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Whoever shoots arrows at us is not from us, and whoever cheats us is not from us."***[242]

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[241] Narrated by Al-Khallāl in "As-Sunnah" by way of the author (994)

[242] Narrated by At-Tabarānī in "Al-Kabīr" (11/221/11553). Al-Haythamī said: "Its men are the men of *sahīh*."
And Muslim (196) narrated it from the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*) that the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Whoever lifts weapons against us is not from us, and whoever cheats us is not from us."***

Chapter: Regarding the Qurān

6 / 545 – Al-Khallāl said: Harb said: Ahmad ibn Hanbal and Bashār ibn Mūsā (both) narrated to us and said: Jarir narrated to us, from Mansūr, from Hilāl ibn Yasāf, from Farwah ibn Nawfal Al-Ashja'ī who said: I was a neighbor to Khabbāb, so he said: *"O man, seek nearness to Allāh – 'azza wa jalla – as much as you can. And you will verily not seek nearness to Him with anything more beloved to Him than His Words."*[243]

7 / 546 – Al-Khallāl said: Harb informed me and said: Ishāq ibn Ibrāhīm narrated to us and said: Aktham ibn Muhammad narrated to us and said: Mūsā ibn 'Ubaydah Ar-Rabdhī narrated to us, from Muhammad ibn Ka'b Al-Quradhī who said: *"It will be as if the people have never heard the Qurān before, when they hear it from the Mouth of Ar-Rahmān when He recites it upon them."*[244]

8 / 547 – Al-Khallāl said: Harb ibn Ismā'īl Al-Karmānī informed me (and said): Yahyā ibn 'Uthmān narrated to us and said: Ibn Humayr narrated to us and said: Shu'ayb ibn Abī Al-Ash'ab narrated to me, from Hishām ibn 'Urwah, from his father, from Abū Salamah, from Abū Hurayrah, from the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) who said: ***"Disputing regarding the Qurān is kufr."***[245]

9 / 548 – Al-Khallāl said: Harb informed me and said: Al-Musayyib ibn Wādih narrated to us and said: 'Abdullāh ibn Al-Mubārak narrated to us, from Hammād ibn Zayd, from Ayyūb, from 'Abdullāh ibn Abī Mulaykah, from 'Ikrimah ibn Abī Jahl that he

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[243] Narrated by Al-Khallāl in "As-Sunnah" (1961). And 'Abdullāh narrated it in "As-Sunnah" (93)

[244] Narrated by Al-Khallāl in "As-Sunnah" (2075). And 'Abdullāh narrated it in "As-Sunnah" (104)

[245] Narrated by Al-Khallāl in "As-Sunnah" (1959) and it is a *sahīh hadīth*.

used to read in the Mushaf and cry, and put in on his face and say: *"The Words of my Lord, the Words of my Lord."*[246]

10 / 549 – Al-Khallāl said: Harb informed me and said: Ahmad ibn Hanbal narrated to us and said: Yahyā ibn Sa'īd narrated to us, from Mālik ibn Anas who said: Nāfi' narrated to me and said: *"Ibn 'Umar would never recite the Qurān except if he was pure (from minor and major ritual impurity)."*[247]

11 / 550 – Al-Khallāl said: Harb informed me and said: Ahmad ibn Yūnus narrated to us and said: Layth ibn Sa'd narrated to us, from Nāfi', from Ibn 'Umar that he would never recite the Qurān except if he was pure.[248]

12 / 551 – Al-Khallāl said: Harb ibn Ismā'īl informed me and said: Abū Taqī Hishām ibn 'Abdil-Malik narrated to us and said: 'Uthmān ibn Sa'īd narrated to us and said: Salm ibn Sālim narrated to me, from Nūh ibn Abī Maryam, from Abū Shaybah, from Makhūl, from Ibn 'Abbās that he saw a man scratch out a tablet with his foot, so he prohibited him (from doing so). And Ibn 'Abbās said: *"Do not scratch out the Qurān with your foot."*[249]

13 / 552 – Al-Khallāl said: Harb informed me and said: Ahmad ibn Sa'īd narrated to us and said: Ismā'īl ibn Abān narrated to us and said: 'Uthmān ibn 'Abdir-Rahmān narrated to us and said: 'Umar ibn Mūsā narrated to us, from 'Amr ibn Shu'ayb, from his father, from his grandfather who said: *"The Messenger of Allāh (sallAllāhu 'alayhi wa sallam) prohibited that the Qurān should be written on the ground."*[250]

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[246] Narrated by Al-Khallāl in "As-Sunnah" (2077). And 'Abdullāh narrated it in "As-Sunnah" (92)
[247] Narrated by Al-Khallāl in "As-Sunnah" (2080).
[248] Narrated by Al-Khallāl in "As-Sunnah" (2084).
[249] Narrated by Al-Khallāl in "As-Sunnah" (1950).
[250] Narrated by Al-Khallāl in "As-Sunnah" (2075).

14 / 553 – Al-Khallāl said: Harb informed me and said: Abū Ma'an Ar-Raqqāshī narrated to us and said: Abū Muhammad narrated to us and said: Sufyān Ath-Thawrī narrated to us, from Muhammad ibn Az-Zubayr that 'Umar ibn 'Abdil-'Azīz saw a man write some of the Qurān on the wall, so he prohibited him (from doing so) and hit him.[251]

15 / 554 – Al-Khallāl said: Harb ibn Ismā'īl informed me and said: I said to Ishāq – i.e. ibn Rāhūyah – (asking him about) a boy who writes the Qurān on a tablet, can he remove it with saliva?

He said: *"He should remove it with water. I don't like that he should spit on it."* And he disliked that he should remove it with saliva.[252]

16 / 555 – Harb said: And Ishāq was asked – another time – about the Lafdhiyyah?

So he said: *"They are innovators."*[253]

[251] Narrated by Al-Khallāl in "As-Sunnah" (2076).
[252] Narrated by Al-Khallāl in "As-Sunnah" (2088).
[253] Al-Lālakāī (605).

What was narrated regarding amulets and *ruqyah* with the Qurān

17 / 556 – Harb said: I said to Ahmad: *"What about reciting (Qurān) upon water for protection?"*

Then it was as if he eased up (towards it).[254]

18 / 557 – Yahyā narrated to us (and said): Sharīk narrated to us, from Layth, from Mujāhid who said: *"There is no harm in writing the Qurān in a container, and then it is washed and a person seeks a cure from it (i.e. the water)."*[255]

19 / 558 – Harb said: I said to Ahmad: *"Then what about hanging up amulets in which there is Qurān or other things?"*

He said: *"Ibn Mas'ūd used to dislike this with a strong disliking."*

And Ahmad mentioned from 'Āishah and others than her that they eased up in it. And Ahmad was not strict in this.[256]

20 / 559 – Zayd ibn Yazīd narrated to us and said: 'Abdu-Rahmān ibn Mahdī narrated to us and said: 'Abdullāh ibn Al-Mubārak narrated to us, from Talhah ibn Abī Sa'īd, from Bukayr ibn 'Abdillāh, from Al-Qāsim ibn Muhammad, from 'Āishah who said: *"The amulet is not what is hung up after the affliction, rather the amulet is what is hung up before the affliction to protect against the decrees."*[257]

21 / 560 – Sa'īd ibn Mansūr narrated to us and said: 'Īsā ibn Yūnus narrated to us, from Al-A'mash, from Abū Dhibyān who said: *"Hudhyfah entered upon a sick man to visit him. Then he touched his hand and found an amulet upon his wrist. Then he got up angry and said: 'If*

[254] Harb narrated it in his "Masāil" (The book of manners) (1279).
[255] Harb narrated it in his "Masāil" (The book of manners) (1280).
[256] Harb narrated it in his "Masāil" (The book of manners) (1281).
[257] Harb narrated it in his "Masāil" (The book of manners) (1282).

you die and this is still upon you, I will not pray upon you (i.e. the funeral prayer).'"[258]

22 / 521 – Sa'īd narrated to us and said: Abū 'Awānah narrated to us, from Mughīrah who said: I said to Ibrāhīm: *"Should I wear this verse on my wrist:*

﴿ قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ ﴾

"And We said: 'O fire, be cool and safety for Ibrāhīm.'"
(Al-Anbiyā 21:69)*?"*

Then it was as if he disliked it.[259]

23 / 562 – Sa'īd narrated to us and said: 'Abdul-'Azīz ibn Muhammad narrated to us, from 'Alqamah ibn Abī 'Alqamah who said: I asked Sa'īd ibn Al-Musayyib about the Qurān which is worn by the menstruating woman and the one who is in a state of major ritual impurity?

He said: *"If it is in a container then there is no harm in that."*[260]

24 / 563 – I asked Ahmad about performing *ruqyah* on the scorpion?

So he did not see any harm in that, if he knows (some of it by heart) or (reciting) from the Qurān.[261]

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[258] Harb narrated it in his "Masāil" (The book of manners) (1283).
[259] Harb narrated it in his "Masāil" (The book of manners) (1284).
[260] Harb narrated it in his "Masāil" (The book of manners) (1285).
[261] Harb narrated it in his "Masāil" (The book of manners) (1286).

Chapter: Regarding establishing the Attributes and the answer to the Jahmiyyah

25 / 564 – Al-Khallāl said: Harb informed me and said: I heard Ishāq ibn Rāhūyah saying: It was verily correctly narrated from the Prophet (*sallAllāhu 'alayhi wa sallam*) that he said: ***"Verily Ādam was created in the Image of Ar-Rahman."***

And Ishāq narrated to us (and said): Jarīr narrated to us, from Al-A'mash, from Habīb ibn Abī Thābit, from 'Atā, from Ibn 'Umar, from the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) who said: ***"Do not make the face ugly, for verily Allāh created Ādam in the Image of Ar-Rahmān."*** Ishāq said: *"And it is verily (obligatory) upon him to utter what was correctly narrated from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) that he uttered."*[262]

26 / 565 – Harb said in his "Masāil": Yahyā ibn Abī Hazm narrated to us (and said): Yahyā ibn Muhammad Abū 'Āsim Al-'Abādānī, from Fadl ibn 'Īsā Ar-Raqqāshī, from Muhammad ibn Al-Munkadir, from Jābir ibn 'Abdillāh who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"When the people of Paradise are in their enjoyment, light will shine on them, so they will elevate their heads and then it is the Lord – jalla Jalāluhu – who verily approached them from above. Then He will say: 'Peace be upon you people of Paradise.' And this is the Words of Allāh 'azza wa jalla:***

﴿ سَلَامٌ قَوْلًا مِنْ رَبٍّ رَحِيم ﴾

"*Salāmun* (peace); a Word from a Most Merciful Lord."
(Yā-sīn 36:58)

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[262] Narrated by Al-Khallāl as it is stated in "Al-Muntakhab min Al-'Ilal" (168). And the *hadīth* was also classified as *sahīh* by Imām Ahmad – *rahimahullāh* – and others than him among the leaders, just as I have clarified this in the foundation of this book (**60**).

And so they will not turn to any of the enjoyments which they are in as long as they are looking at Him. Until He will veil Himself from them, and His Blessing and Light will remain amongst them."[263]

27 / 566 – Harb narrated, from Ishāq, from Adam ibn Abī Iyyās, from Hammād ibn Salamah, from 'Atā ibn As-Sāib, from Ash-Sha'bī, from Ibn Mas'ūd who said: *"Verily Allāh filled the Throne until verily the Throne has a creak like the creak of the saddle."*[264]

28 / 567 – Al-Khallāl said: Harb informed us and said: Muhammad ibn Idrīs narrated to us and said: 'Alī ibn Maysarah narrated to us and said: 'Alī ibn Hasan ibn Shaqīq narrated to us and said: I heard Khārijah ibn Mus'ab saying: *"The Jahmiyyah rejected some verses from the Book of Allāh 'azza wa jalla. Allāh – tabāraka wa ta'ālā – said:*

﴿ أُكُلُهَا دَائِمٌ وَظِلُّهَا ﴾

"Its food will be everlasting and (so will) **its shadow."**
(Ar-Ra'd 13:35)

And they said: It will be cut off (i.e. come to an end). And Allāh – 'azza wa jalla – said:

﴿ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ۝ إِلَى رَبِّهَا نَاظِرَةٌ ﴾

"Some faces that day will be radiant. Looking at their Lord."
(Al-Qiyāmah 75:22-23)

And they said: (They will not be) looking."[265]

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[263] Narrated by Ibn Mājah (184). And it was classified as weak by Al-Būsīrī in "Misbāh Az-Zujājah" (1/26) and by Al-Haythamī in "Majma' Az-Zawāid" (7/97). And this is due to the weakness of Al-Fadl ibn 'Īsā ibn Abān Ar-Raqqāshī.

[264] This was also narrated from the saying of Ash-Sha'bī, and they are both correct, just as I have clarified this in my commentary upon the book "Ithbāt Al-Hadd Lillāhi Ta'ālā" by Ad-Dashtī (39).

[265] Narrated by Al-Khallāl in "As-Sunnah" (1686) by way of the author. And 'Abdullāh narrated it in "As-Sunnah" (80).

29 / 568 – Harb said: I heard Ishāq saying regarding the *hadīth* of the Prophet (*sallAllāhu 'alayhi wa sallam*): ***"Whoever seeks nearness to Allāh with a hands length, then Allāh seeks nearness to him with the length of outstretched arms."***

He said: *"Whoever seeks nearness to Allāh with (good) deeds (at the size of) a hands length, then Allāh will seek nearness to him with the reward of (good deeds at the size of) an arm's length."*[266]

30 / 569 – 'Alī ibn 'Uthmān narrated to me and said: 'Abdul-Wāhid ibn Ziyād narrated to us and said: Sulaymān narrated to us and said: Abū Sālih narrated to us and said: I heard Abū Hurayrah (*radiAllāhu 'anhu*) saying: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Allāh said: 'I am as my slave thinks that I am, and I am with him wherever he mentions Me. If he mentions me in himself, I mention him in Myself. And if he mentions me in a group, then I will mention him in a group which is better than them. And whoever seeks nearness to Me with a hands length, then I seek nearness to him with an arm's length. And whoever seeks nearness to me with an arm's length, then I seek nearness to him with the length of outstretched arms. And whoever comes to me walking, I come to him running (or walking fast).'"***[267]

31 / 570 – Al-Khallāl said: Harb informed me (and said): Muhammad ibn Mahdī ibn Mālik narrated to us (and said): Ismā'īl ibn 'Abdil-Karīm narrated to us (and said): 'Abdus-Samad ibn

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[266] Narrated by Harb in his "Masāil" (The book of Manners) (1533).
And At-Tirmidhī narrated in his "Sunan" a similar narration from Al-A'mash *rahimahullāh*.
And this is not from the criticized interpretation of the texts of the Attributes which the *Salaf* warned against and they criticized those who performed it.
I verily prolonged the talk in the clarification of this in the book: "Al-Ihtijāj bil-Āthār As-Salafiyyah 'alā Ithbāt As-Sifāt Al-Ilāhiyyah" (p.364) (Chapter regarding what was narrated of false interpretation from some of the leaders of the people of *Sunnah* among that which was problematic for the ignorant and foolish).

[267] Narrated by Harb in his "Masāil" (The book of manners) (1535).
And the *hadīth* was narrated by Al-Bukhārī (7405 and 7537) and Muslim (6928-6930).

Ma'qal narrated to us and said: I heard Wahb when he mentioned some of the Greatness of Allāh, he said: *"Verily the seven heavens and the seven earths and the oceans are in the haykal, and verily the haykal*[268] *are in the Kursī, and verily His two Feet are upon the Kursī."*[269]

[268] Translator: The *haykal* is to be understood as the edges of the heavens and the earth.

[269] Al-Khallāl narrated it in "As-Sunnah" and 'Abdullāh narrated it in "As-Sunnah" (1080).

Chapter: What was narrated regarding the *Sahābah* (*radiAllāhu 'anhum*)

32 / 571 – Abū Ma'an narrated to us and said: Ibrāhīm ibn Al-Mundhir Al-Hizāmī narrated to us and said: Muhammad ibn Talhah ibn 'Abdir-Rahmān ibn Talhah ibn 'Uthmān At-Taymī narrated to me and said: 'Abdur-Rahmān ibn Sālim narrated to me, from his father, from his grandfather who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Verily Allāh chose me and He chose for me companions. Then he made from them ministers and helpers. So whoever swears at them, then the curse of Allāh is upon him and (the curse of) the angels and all of people. Allāh will not accept neither obligatory nor voluntary deeds from them."***[270]

33 / 572 – Al-Khallāl said: Harb informed me and said: Ahmad ibn Yūnus narrated to us and said: Zāidah narrated to us, from Al-A'mash, from 'Amr ibn Murrah, from Abū Al-Bakhtarī who said: 'Alī (*radiAllāhu 'anhu*) said: *"Two (types of people) will be destroyed due to me: an exaggerating lover and a hating liar."*[271]

34 / 573 – Al-Khallāl said: Harb Al-Karmānī informed me and said: Mūsā ibn Hārūn ibn Ziyād narrated to us and said: I heard Al-Firyābī when a man asked him about the one who swears at Abū Bakr? He said: *"Kāfir."* He said: *"Then should one pray upon him (i.e. the funeral prayer)?"* He said: *"No."* And I asked him: *"How should he be treated when he says: Lā ilāha illa Allāh?"* He said: *"Do not touch him with your hands. Lift him up with wood until you can place him in his hole."*[272]

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[270] Narrated by Harb in his "Masail" (1422).
And the *hadīth* was narrated by Ibn Abī 'Āsim in "As-Sunnah" (1034), At-Tabarānī in "Al-Kabīr" (17/140/349), Al-Lālakāī (2341) and Al-Hākim (3/632) who said: *"This hadīth has a correct chain of narration and they (i.e. Al-Bukhārī and Muslim) did not narrate it."* And Adh-Dhahabī agreed with him.

[271] Narrated by Al-Khallāl in "As-Sunnah" (790). And 'Abdullāh narrated it in "As-Sunnah" (1315)

[272] Narrated by Al-Khallāl in "As-Sunnah" (794).

Chapter: Regarding the advice to the ruler

35 / 574 – Shādh ibn Fiyād narrated to us and said: Hammād ibn Salamah narrated to us, from Abū Ghālib, from Abū Umāmah who said: A man came to the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: *"Which (type of) jihād is the best?"*

He said: *"The best jihād is (saying) a word of truth in front of an oppressive ruler."*[273]

36 / 575 – Abū 'Umar Al-Hawdī narrated to us, from 'Ubaydah ibn Abī Rāitah who said: Mu'āwiyah ibn Ishāq informed me and said: A man came to Ibn 'Abbās and said: *"O Ibn 'Abbās, should I command my leader to fear Allāh?"*

He said: "*If you fear that he will kill you (if you do so) then no. But if you have to do so, then (it should be) between you and him (only)."*[274]

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[273] Narrated by Harb in his "Masāil" (1513).
And it was narrated by Ibn Mājah (4012) and At-Tabarānī in "Al-Kabīr" (8/282/8081) from the *hadīth* of Abū Umāmah (*radiAllāhu 'anhu*).
And it was narrated by Abū Dāwūd (4346), At-Tirmidhī (2174) and Ibn Mājah (4011) from the *hadīth* of Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*).

[274] It was narrated by Harb in his "Masāil" (1514), Ibn Abī Shaybah (38462) and Ibn Abī Ad-Dunyā in "Al-Amr bil-Ma'rūf wan-Nahī 'an Al-Munkar" (76).
And in "Tabaqāt Al-Hanābilah" (1/111) Ahmad ibn Shabūyah said: *"I came to Baghdād so I could enter upon the Khalīfah and command him (to good) and forbid him (from evil). So I entered upon Ahmad ibn Hanbal and asked him for advice regarding this. So he said: 'I fear for you that you will not be able to do that.'"*
And see "As-Sunnah" by Ibn Abī 'Āsim (Chapter: How is the advice of the subjects to the leaders?).

Chapter: Regarding the criticism of the Khawārij and how to deal with them and deal with the thieves and highway robbers

37 / 576 - Al-Khallāl said: Harb Al-Karmānī informed me that Abū ʻAbdillāh said: *"The Khawārij are an evil people. I do not know on earth a people more evil than them."*

And he said: *"The hadīth of the Prophet (sallAllāhu ʻalayhi wa sallam) regarding them is correct from more than ten ways."*[275]

38 / 577 – Al-Khallāl said: Harb Al-Karmānī informed me and said: I said to Ahmad ibn Hanbal: *"Should a man sell his slave boy to the Khawārij?"*

He said: *"No."*

I said: *"Should he then sell food and clothes to them?"*

He said: *"No."*

I said: *"What if they force him?"* And he disliked all of this.

I said: *"Can he then buy from them?"*

He said: *"He should not buy, nor sell."*[276]

39 / 578 – Al-Khallāl said: Harb ibn Ismāʼīl informed me that he said to Abū ʻAbdillāh: *"Verily our country is a country where the Khawārij come every year. And verily the people express different opinions towards us regarding living there."*

So he eased up regarding living there.[277]

40 / 579 – Al-Khallāl said: Harb informed me and said: Saʼīd ibn Mansūr narrated to us and said: Hammād ibn Zayd narrated to us, from Ayyāb who said: *"Muhammad gave some goods for me to sell*

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[275] Narrated by Al-Khallāl in "As-Sunnah" (110).
[276] Narrated by Al-Khallāl in "As-Sunnah" (132).
[277] Narrated by Al-Khallāl in "As-Sunnah" (135).

during the fitnah of Ibn Al-Ash'ab – or Ibn Al-Muhallab." He said: *"So I said: Should I sell it to them (i.e. the Khawārij)?"*

He said: *"Well it is not a weapon."* Then he said to me after that: *"Do not sell it to them."*[278]

41 / 580 – Al-Khallāl said: Harb informed me and said: 'Abdur-Rahmān ibn 'Amr An-Nasrī narrated to us and said: I heard Sawwār ibn 'Ammārah narrate from Abū Yahyā As-Sirrī ibn Yahyā who said: 'Abdul-Karīm ibn Rashīd narrated to me and said: *"When the Azāriqah were in Persia."* He (continued and) said: *"The people of Ahwāz caused the horses to walk and they brought them to them (i.e. Azāriqah)."*

So Al-Ahnaf ibn Qays said: *"I don't know about the people of Ahwāz, except that it became allowed to take them as captives."*[279]

42 / 581 – Al-Khallāl said: Harb Al-Karmānī informed me and said: I asked Abū 'Abdillāh and said: *"We verily have castles on the outskirts of the desert where the Muslims are guarding against the enemy, and they (i.e. the enemy) are from the Kurds and they are from the people of Tawhīd who pray. But they cut off the road (i.e. rob the travelers). So what do you think about guarding in such a situation?"*

So he considered it as something good, and he said: *"How good is that!"*

I said: *"They are verily from the Ahlul-Qiblah."*

He said: *"Even if they are from Ahlul-Qiblah. Should the Muslims not be defended?"*[280]

43 / 582 – Harb said: And I asked Ahmad – another time – and said: *"A place of guarding which is called Bābanīdh in the desert, there are those*

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[278] Narrated by Al-Khallāl in "As-Sunnah" (139).
[279] Narrated by Al-Khallāl in "As-Sunnah" (140).
[280] Narrated by Al-Khallāl in "As-Sunnah" (141).

drafted to military service who patrol the caravans and the enemy. And they (i.e. the enemy) are from the Kurds, and they are Muslims?"

So he considered this preferred and as something good, and he said: *"Should they not defend the Muslims?"* Except that he said: *"As long as there is no fighting."*

I said: *"Perhaps when they are patrolling the caravans, the Kurds attack them."*

He said: *"If they are going after them and their wealth, then they should fight them."*[281]

44 / 583 – Al-Khallāl said: Harb Al-Karmānī informed me and said: I said to Ahmad: *"I was travelling and in front of me was a man, and the enemy attacked him. So he called me and asked me for help."*

He said: *"I don't know. If it was your wealth then I would not find any objection in my heart (when telling you to defend yourself), but as for someone else's wealth then I don't know."*[282]

45 / 584 – Al-Khallāl said: Harb Al-Karmānī informed me and said: It was said to Ahmad ibn Hanbal: *"A man enters the home of some people with his weapon and then they killed him."* So he did not answer upon it. Then Zakariyyah ibn Yahyā informed me that Abū Tālib narrated to them and said: *"Abū 'Abdillāh was asked about thieves who stubbornly entered upon a man, should he fight them or plead with them?"*

He said: *"They have verily entered upon his wife. He should not plead with them, he should fight them and repel them from himself. But he should not have the intention to kill."*

He said: *"Should he strike them with the sword?"*

He said: *"He should repel them from himself with everything which he is capable of; with the sword or other things. And he should not have the*

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[281] Narrated by Al-Khallāl in "As-Sunnah" (142).
[282] Narrated by Al-Khallāl in "As-Sunnah" (155).

intention to kill him." He said: *"But if he strikes him and kills him, then there is no (blame) upon him."*

I said to him: *"Does the ruler not obligate anything upon him for (killing) him?"*

He said: *"If the people know (what really happened) and he killed him in his house, then it is not his fault and nothing is upon him. He is verily fighting to protect his wealth, his life and his wife."*

He said: *"And if he (i.e. the thief) turns back, then he should let him and not follow him."*

I said to him: *"What if he takes some wealth and leaves. Should he then follow him?"*

He said: *"If he takes your wealth then follow him. The Prophet (sallAllāhu 'alayhi wa sallam) said:* ***"Whoever fights for his wealth."*** *So that is you seeking your wealth. And if he throws it to you then do not follow him, nor hit him. Let him leave. But if he does not throw it to you and you strike him while you are not intending to kill him, rather you intend to take what is yours and repel him from yourself, if he then dies then there no (blame) upon you. Because you are fighting for your wealth."* And he verily mentioned the *hadīth* of 'Imrān ibn Husayn regarding the thief, which means: he did not see any harm upon the one who fought against him.

He said: *"And verily did a thief enter, so Ibn 'Umar prepared to meet him with the sword."*[283]

46 / 585 – Al-Khallāl said: Harb Al-Karmānī informed me and said: 'Abbās – i.e. Al-'Anbarī – narrated to us and said: Ibn Dāwūd said: *"Al-Hasan ibn Sālih used to when 'Uthmān was mentioned to remain quiet, i.e. not to ask Allāh for mercy upon him. And Al-Hasan ibn Sālih left the Jumu'ah for seven years. So Abū Bakr Al-Marrūdhī informed us that Abū 'Abdillāh mentioned Al-Hasan ibn Sālih and said: 'He used to*

[283] Narrated by Al-Khallāl in "As-Sunnah" (177).

consider the sword (against the Muslims permissible) and his madhhab is not satisfactory. Sufyān is more beloved to us. And verily did Ibn Hayy leave the Jumu'ah in his last (days), and he was among the most afflicting of people with his silence and piety.'"

And he also mentioned Al-Hasan ibn Sālih – i.e. another time – and said: *"Verily Abū fulān – and he named him from the people of Kūfah – rebelled with Abū As-Sarāyā and his companions, and he said some abhorrent things."*

I said: *"How did they put up with him."* So he remained silent.[284]

[284] Narrated by Al-Khallāl in "As-Sunnah" (93).

Chapter: Regarding the virtue of the *Sunnah* and following it

47 / 586 – Harb ibn Ismā'īl said: 'Abbās ibn 'Abdil-'Adhīm narrated to us and said: Rawh narrated to us (and said): Al-Awzā'ī narrated to us, from Yahyā ibn Abī Kathīr who said: *"The Book is judged according to the Sunnah, and it is not the Sunnah that is judged according to the Book."*[285]

48 / 587 – Harb ibn Ismā'īl said: Rawh narrated to us and said: Al-Awzā'ī narrated to us and said: Makhūl said: *"The Qurān is more in need of the Sunnah, than the Sunnah is (in need) of the Qurān."*[286]

49 / 588 – Harb ibn Ismā'īl said: Muhammad ibn Ismā'īl narrated to us (and said): Muhammad ibn Mus'ab narrated to us (and said): Al-Awzā'ī narrated to us, from Hassān ibn 'Atiyyah who said: *"Jibrīl ('alayhi as-salam) used to descend with the Qurān and the Sunnah, and teach it (i.e. the Sunnah) to him just like he would teach him the Qurān."*[287]

50 / 589 – Harb ibn Ismā'īl said: Abū Bakr narrated to us (and said): 'Abdul-Ghaffār ibn Al-Walīd narrated to us, from Abū Ja'far Ar-Rāzī, from Al-'Alā ibn Al-Musayyib, from his father who said: *"We verily follow and we do not innovate. We take as an example and we do not begin with something ourselves. And we will not go astray as long as we hold on to the narrations."*[288]

51 / 590 – Harb ibn Ismā'īl said: Abū Bakr narrated to us (and said): Al-Firyābī narrated to us, from Sufyān, from Al-A'mash, from

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[285] Narrated by Al-Harawī in "Dham Al-Kalām" (219) by way of Harb Al-Karmānī. And see the rest of my *takhrīj* of it in my commentary upon "Al-Ibānah As-Sughrā" (80).

[286] Narrated by Al-Harawī in "Dham Al-Kalām" (222) by way of Harb Al-Karmānī. And Al-Marrūdhī narrated it in "As-Sunnah" (93).

[287] Narrated by Al-Harawī in "Dham Al-Kalām" (224) by way of Harb Al-Karmānī. And see the rest of my *takhrīj* of it in my commentary upon "Al-Ibānah As-Sughrā" (80).

[288] Narrated by Al-Harawī in "Dham Al-Kalām" (336) by way of Harb Al-Karmānī. And Abū Ash-Shaykh narrated it in "Al-Hujjah fī Bayān Al-Mahajjah" (1/222).

Mālik ibn Al-Hārith, from ʻAbdur-Rahmān ibn Yazīd, from Ibn Masʻūd that he said: *"Being moderate in a Sunnah is better than striving in an innovation."*[289]

52 / 591 – Harb ibn Ismāʻīl said: Abū Maʻan narrated to us (and said): Abū ʻĀmir narrated to us (and said): Shuʻbah narrated to us, from ʻĀsim Al-Ahwal who said: Abū Al-ʻĀliyah used to say to us: *"Learn Al-Islām, and then when you have learned Al-Islām, then learn the Qurān. Then when you have learned the Qurān, then learn the Sunnah. For verily the Sunnah of your Prophet is a Straight Path. And beware of deviating from the path left and right. And beware of these harmful desires (i.e. innovations) which cause enmity between the people."*[290]

53 / 592 – Abū Al-Azhar narrated to us and said: Muhammad ibn Yusuf narrated to us, from Ibrāhīm ibn Al-Adham who said: *"I asked Shubrumah about something, so he began answering."*

He said: *"This was a very difficult issue for me."* I said: *"Have a look into it slowly and carefully."*

He said: *"If you find the narration and the path becomes clear, then why should I hold you back?!"*[291]

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[289] Narrated by Al-Harawī in "Dham Al-Kalām" (437) by way of Harb Al-Karmānī. And it is also in "As-Sunnah" by Al-Marwazī (88) and At-Tabarānī (narrated it) in "Al-Kabīr" (10/207).

[290] Narrated by Al-Harawī in "Dham Al-Kalām" (806) by way of Harb Al-Karmānī. And Maʻmar narrated it in his "Jāmiʻ" (20758 / Musannaf ʻAbdir-Razzāq) and Al-Lālakāī (17).

[291] Narrated by Harb in his "Masāil" (2405).

Chapter: Regarding the criticism of *raī* (opinion) and its people

54 / 593 – Harb ibn Ismā'īl said: And Ahmad was asked about looking into the *raī* (opinion)?

So he disliked this and prohibited it.[292]

55 / 594 – Harb ibn Ismā'īl said: It was said to Ahmad ibn Hanbal: *"A man has a question and he cannot find anyone to ask (about it). Should he ask the people of opinion?"*

He said: *"He should not ask the people of opinion about anything whatsoever."*[293]

56 / 595 – Harb narrated, from Ash-Sha'bī who said: Ibn Mas'ūd (*radiAllāhu 'anhu*) said: *"Beware of (asking) 'what if, what if'. For verily those who were before you were destroyed due to (asking) 'what if, what if'. And do not measure one thing with another (i.e. qiyās), so that a foot will slip after having been firmly established."*[294]

[292] Narrated by Al-Harawī in "Dham Al-Kalām" (441) by way of the author.
[293] Narrated by Al-Harawī in "Dham Al-Kalām" (413) by way of the author.
[294] "Ighāthah Al-Luhfān" (1/354).

Chapter: Regarding the criticism of the desires and innovation, and warning against its people and their books

57 / 596 – Harb ibn Ismā'īl said: Abū Ma'an narrated to us (and said): Muhammad ibn Mūsā narrated to us (and said): Kathīr ibn Hishām narrated to us (and said): 'Īsā ibn Ibrāhīm narrated to us, from 'Abdul-Ghafūr ibn 'Abdil-'Azīz, from his father, from his grandfather who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: "***Every Ummah has its āfah (disaster, illness, affliction), and the āfah of my Ummah is the desires (i.e. innovations).***"[295]

58 / 597 – Abū Ar-Rabī' Az-Zahrānī narrated to us and said: Ismā'īl – i.e. ibn Zakariyyā – narrated to us, from 'Āsim Al-Ahwal, from Muhammad ibn Sīrīn who said: *"There was verily a time where people would not ask about the chain of narration until the fitnah occurred. After that, it was asked about the chain of narration of the hadīth, in order to see who was from the people of Sunnah so he could take his hadīth, and who was from the people of innovation so he could leave his hadīth."*[296]

59 / 598 – Harb said: Ahmad said: *"The testimony of the Qadariyyah, Rāfidah and everyone who invites to an innovation and argues for it, is not permissible."*[297]

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[295] Narrated by Al-Harawī in "Dham Al-Kalām" (628) by way of the author.
And in its chain of narration is 'Īsā ibn Ibrāhīm. Al-Bukhārī and An-Nasāī said: *"Rejected in hadīth."* And Yahyā said: *"He is nothing."* And Abū Hātim said: *"He is eft in hadīth."* (Mīzān Al-I'tidāl 5/371).
And also in its chain of narration is 'Abdul-Ghafūr ibn 'Abdil-'Azīz. Yahyā ibn Ma'īn said: *"His hadīth is nothing*." And Ibn Hibbān said: *"He was among those who fabricated the hadīth."* And Al-Bukhārī said: *"They left him."* (Mīzān Al-I'tidāl 4/480).

[296] Narrated by Harb in his "Masāil" (2385).

[297] "Turuq Al-Hukmiyyah" (p. 254).

60 / 599 – Harb said: Abū Bakr narrated to us (and said): Ya'lā narrated to us, from Talhah ibn 'Amr who said: *"Do not sit with the people of desires, for verily they have an itch like the itch of scabies."*[298]

61 / 600 – Harb said: 'Abdullāh ibn Muhammad ibn Yahyā narrated to us (and said): Mu'āwiyah ibn 'Amr narrated to us (and said): Zāidah narrated to us (and said): Hishām narrated to us and said: Al-Hasan and Muhammad (both) used to say: *"Do not sit with the people of desires and do not listen to them."*[299]

62 / 601 – Harb said: I asked Ishāq about cursing the people of innovation?

He said: *"They deserve to be cursed."*[300]

63 / 602 – Harb ibn Ismā'īl said: I asked Ishāq ibn Rāhūyah and said: *"And man steals a book from a man who has the opinion of Jahm, or the opinion of qadar?"*

He said: *"He should throw it away."*

I said: *"He was verily caught before he burned it or threw it away. Is cutting (off the hand) binding upon him?"*

He said: *"There is no cutting binding upon him."*

I said to Ishaq: *"A man has a book in which there is the opinion of irjā, qadar or (another) innovation. So I borrowed it from him and when I had it in my hand I burned it or ripped it apart?"*

He said: *"There is no (blame or punishment) upon you."*[301]

64 / 603 – Ahmad ibn Sa'id narrated to us, from Sa'id ibn 'Amir who said: Harb narrated to us, from Khuwayl who said: We entered upon Yunus ibn 'Ubayd. He said: Then a man came and said: *"O*

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[298] Narrated by Al-Harawī in "Dham Al-Kalām" (1040) by way of the author.
[299] Narrated by Al-Harawī in "Dham Al-Kalām" (767) by way of the author.
[300] Narrated by Harb in his "Masāil" (1420).
[301] "Al-'Uluw" (512).

Abū 'Abdillāh, do you forbid us from the gathering of 'Amr ibn 'Ubayd while your son verily has attended it before!" He said: *"My son?!"* He said: *"Yes."* So Yūnus became enraged. Then when we were (sitting) like that, the son of Yūnus came. He said: *"O my son, you verily know of my opinion regarding 'Amr ibn 'Ubayd and you (still) enter upon him?!"*

He said: *"O my father I was verily with fulān."* And he excused himself to him.

So Yūnus said: *"I forbid you from fornication, stealing and drinking alcohol. By Allāh, if you meet Allāh with any of these (sins) it would be more beloved to me than if you would meet Him with the opinion of 'Amr ibn 'Ubayd or the companions of 'Amr."*[302]

65 / 604 – Harb said: I heard Ahmad – when he mentioned Shu'ayb ibn Sahl, the judge of Baghdād – he said: *"May Allāh humiliate him when he holds the opinion of Jahm."*[303]

66 / 605 – Ahmad ibn Sulaymān narrated to us and said: Sufyān narrated to us, from 'Amr ibn Dīnār who said: Tāwūs said to us: *"Humiliate Ma'bad."*[304]

67 / 606 – Harb said: I heard Abū 'Abdillāh saying: *"'Abdul-Wārith At-Tannūrī was good in hadīth, but his opinion was an evil opinion."* He meant: he was afflicted by 'Amr ibn 'Ubayd.[305]

68 / 607 – Abū Muhammad said: And Abū Ma'an narrated to me and said: I heard Hajjāj ibn Al-Minhāl who said: Hammād ibn Zayd, Yazīd ibn Zuray', Bishr ibn Al-Mufaddal and a number from the people of *hadīth* were at a funeral. So they said to Hammād:

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[302] Narrated by Harb in his "Masāil" (2431), and I verily extracted it in "Ar-Radd 'alā Al-Mubtadi'ah" (51).
[303] Narrated by Harb in his "Masāil" (1864 and 2043) and Al-Khallāl in "As-Sunnah" (1764) by way of Harb.
[304] Narrated by Harb in his "Masāil" (1421).
[305] Narrated by Harb in his "Masāil" (2038).

"Come with us so we can ask 'Abdul-Wārith about what has reached us about him." So Hammād said: *"I am not coming."*

He said: So a number of these went and they entered upon him and said: *"O Abū 'Ubayd, it has reached us that you have said: that verily 'Amr ibn 'Ubayd has more understanding (in religion) than 'Alqamah and Al-Aswad?"*

He said: *"If I had said that he has more understanding (in religion) than their companion, then I would verily have spoken the truth."*[306]

69 / 608 – Abū Ma'an said: And I heard the people saying: *"'Abdul-Wārith did not pray in jamā'ah (i.e. congregational prayer)."*[307]

70 / 609 – He said: Abū Ma'an said: And someone narrated to me who heard 'Abdus-Samad ibn 'Abdil-Warith saying: *"I came to Hishām Ad-Dastawāī so he said to me: 'The son of whom are you?'"*

He said: *"The son of 'Abdul-Wārith."*

He said: *"You are a small mu'tazilī."*[308]

71 / 610 – Harb said: I heard Muhammad ibn Abī Bakr saying: *"Sufyān ibn Habīb used to love the Mu'tazilah."* He said: *"And 'Abdul-Wārith was worse and worse."*

I said: *"And 'Abdus-Samad?"*

He said: *"He used to act hypocritically. He used to show to the people of Sunnah that he was from them, and to those that he was from them."*[309]

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[306] Narrated by Harb in his "Masāil" (2039).
And what he meant was that he (i.e. 'Amr ibn 'Ubayd) has more understanding than Ibn Mas'ūd (*radiAllāhu 'anhu*). May Allāh humiliate 'Amr ibn 'Ubayd and whoever praises him.
[307] Narrated by Harb in his "Masāil" (2040).
[308] Narrated by Harb in his "Masāil" (2041).
[309] Narrated by Harb in his "Masāil" (2260).

72 / 611 – I heard Abū Ma'an saying: *"'Abdul-Wārith At-Tannūri, Abū 'Alī Al-Aswarī, 'Abbād ibn Suhayb Al-Kalbī, Bishr ibn Ibrāhīm Al-Ansārī, 'Abdul-Wāhid ibn Zayd, Hamzah ibn Najīh, Sufyān ibn Habīb, Mahdī ibn Hilāl, Sālih ibn 'Amr, 'Uthmān Al-Birrī, Khalīl ibn Murrah and 'Umar… all of these would believe in (the opinion of) qadar and they were accused (in their religion). We ask Allāh for soundness (in religion)."*[310]

73 / 612 – Ahmad narrated to us and said: Hishām ibn Al-Qāsim narrated to us and said: Muhammad ibn Talhah narrated to us, from Salamah ibn Kuhayl who said: Dharr described the *irjā* – and he is the first one who spoke about it – and said: *"I verily fear that this would be taken as a religion."*

Then when the books came to him from the faraway lands – he said: I heard him saying after that – : *"And is the affair (i.e. truth) anything but this (i.e. irjā)."*[311]

74 / 613 – I heard Ahmad saying: *"Abū Labīd used to believe in (the opinion of) qadar, and he was good in hadīth."*[312]

75 / 614 – Ahmad narrated to us and said: Yahyā narrated to me and said: Shu'bah ibn Al-Hakam narrated to us and said: *"Yahyā ibn Al-Jazzār used to be extreme."* This means: in Shiism.[313]

76 / 615 – Abū Muhammad said: And I heard Ishāq saying: *"The sons of 'Ubayd were three and they were all different: Muhammad ibn 'Ubayd was a follower of the Sunnah, Ya'lā was an absolute shī'ī and 'Umar ibn 'Ubayd was the eldest of them."*[314]

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[310] Narrated by Harb in his "Masāil" (2042).
[311] Narrated by Harb in his "Masāil" (2050).
[312] Narrated by Harb in his "Masāil" (2053).
[313] Narrated by Harb in his "Masāil" (2065).
[314] Narrated by Harb in his "Masāil" (2070).

77 / 616 – Abū ʻAbdillāh said: *"Ibrāhīm ibn Tahmān is good in hadīth* – and he praised him – *but he used to speak about irjā."*[315]

78 / 617 – And he said: *"Bishr ibn Muhājir; they say he was a murjī. But he is good in hadīth."*[316]

79 / 618 – Abū Muhammad said: Ahmad ibn Sa'īd Ad-Dārimī narrated to us and said: *"They say: Hammad, Dharr and 'Umar ibn Dharr believe in irjā and are extreme in it.*

And Abū Hanīfah used to believe in it and be extreme.

And Mis'ar used to believe in it, but he was not extreme.

And 'Alqamah ibn Marthad, Qays ibn Muslim and 'Amr ibn Murrah believe in irjā and they do not go to excess.

And 'Abdul-'Azīz ibn Abī Rawwād used to believe in it in Makkah and he would to go excess.

And Sālim Al-Aftas used to believe in irjā.

And Ibrāhīm At-Taymī used to believe in irjā in Kūfah.

And Talq ibn Habīb Basrī used to believe in irjā."[317]

80 / 619 – Abū ʻAbdillāh was asked about ʻAlī ibn Zayd?

He said: *"The people verily narrated from him."*

I said: *"O Abū 'Abdillāh, did he not believe in Shiism?"*

He said: *"Yes, very much. He used to go into extremes. And also 'Ammār Ad-Duhnī used to go into extremes. And Yūnus ibn Shibāb was the worst of them."*[318]

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[315] Narrated by Harb in his "Masāil" (2083).
[316] Narrated by Harb in his "Masāil" (2084).
[317] Narrated by Harb in his "Masāil" (2085).
[318] Narrated by Harb in his "Masāil" (2121).

81 / 620 – Harb said: I heard Ishāq saying: And I heard Wahb (narrate) from Ibn Al-Mubārak that he mentioned Abū Hanīfah one day and said: *"He was verily an orphan in hadīth."*[319]

82 / 621 – Muhammad ibn Yahyā narrated to us and said: Abū Qudāmah narrated to us and said: I heard Salamah ibn Sulaymān who said: A man said to Ibn Al-Mubārak: *"Was Abū Hanīfah a scholar of hadīth?"*

He said: *"He was not qualified for that. He left Nāfi' and narrated from Abū Al-'Atūf."*[320]

83 / 622 – Ahmad said: *"'Amr ibn Murrah spoke about irjā in the last part of his life."*[321]

84 / 623 – I said to Ahmad: *"Al-Hasan ibn Sālih, how is his hadīth?"*

He said: *"What is wrong with it! How good is his hadīth."* And he described him as trustworthy.

I said: *"It was said that he believes in Shiism?"*

He said: *"He verily did."*[322]

85 / 624 – And I heard Abū Ma'an who said: *"Sufyān ibn Habīb was a qadarī."*[323]

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[319] Narrated by Harb in his "Masāil" (63).

[320] Narrated by Harb in his "Masāil" (2127).
It was narrated in "Al-Majrūhīn" (1/218): *"Al-Jarrāh ibn Al-Minhāl, from the people of Harrān. His kunyah is: Abū Al-'Atūf and by that he is known. He narrated from Az-Zuhrī and Al-Hakam. And Abū Hanīfah and Yazīd ibn Hārūn narrated from him. And Abū Al-'Atūf was an evil man. He would drink alcohol and lie in hadīth. He died in year 168 (hijrī). I heard Al-Hanbalī saying: I heard Ahmad ibn Zuhayr, from Yahyā ibn Ma'īn who said: 'Abū Al-'Atūf Al-Jarazī, his hadīth is nothing.'"*
And Al-Bukhārī said in "At-Tārīkh Al-Kabīr" (2/228): "*Rejected in hadīth."*

[321] Narrated by Harb in his "Masāil" (2144).

[322] Narrated by Harb in his "Masāil" (2150).

[323] Narrated by Harb in his "Masāil" (2261).

86 / 625 – Abū Ar-Rabī' narrated to us and said: Hammād ibn Zayd said, from Ayyūb who said: Sa'īd ibn Jubayr saw me with Talq ibn Habīb, so he said: *"Did I not see you with Talq? Do not sit with him."* And he said: *"I have never seen a man in Basrah who was better to his parents than him, nor performing more worship than him."*[324]

87 / 626 – Harb said: I said to Ahmad ibn Sa'īd: *"Why did Mālik leave the hadīth of 'Ikrimah?"*

He said: *"Due to his opinion."* I said: *"And what is his opinion?"* He said: *"Something that looks like the words of the Khawārij. But as for (accusing him of) lying (in hadīth), then refuge is sought with Allāh."*[325]

88 / 627 – Harb said: I asked Ahmad about 'Uthmān Abū Al-Yaqdhān?

He said: *"He is 'Uthmān ibn 'Umayr. He narrated from Sharīk and Sufyān, and he narrated some rejected ahādīth. And there was some Shiism in him."*[326]

89 / 628 – Harb said: Ahmad was asked about Qatādah? So he did not respond clearly. But he believes that he used to believe in the (opinion of) *qadar*. He said: *"And most of the companions of Al-Hasan, Hammām and Hishām, all of these are weak in Al-Qadar."*[327]

90 / 629 – 'Abbās narrated to us and said: I heard Abū 'Āsim who said: I announced the death of Zifr ibn Al-Hudhayl to Sufyān, so he said: *"All praise is due to Allāh who protected us from what many people were afflicted with."*[328]

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[324] Narrated by Harb in his "Masāil" (2386).
[325] Narrated by Harb in his "Masāil" (1970).
[326] Narrated by Harb in his "Masāil" (1975).
[327] Narrated by Harb in his "Masāil" (1992).
[328] Narrated by Harb in his "Masāil" (2409).

Chapter: Regarding the prayer behind the Qadariyyah and others than them from the people of innovation[329]

91 / 630 – I asked Ishāq about the prayer behind the Qadariyyah?

He said: *"Do not pray behind him on purpose when you know that he is a qadarī. But if you prayed (behind him) then this is allowed and you should not repeat your prayer, meaning: if you don't know (that he is a qadarī.)."*

92/ 631 – Ahmad ibn Yūnus narrated to us and said: I heard a man who said to Sufyan Ath-Thawrī: *"A man rejects the Qadar, should I pray behind him?"*

He said: *"Do not put him forward (as an imām)."*

He said: *"He is the imām of the Qadariyyah, and they have no other imām than him."*

He said: "*Do not put him forward. Do not put him forward."*

93 / 632 – Sahl ibn Muhammad narrated to us and said: Al-Asma'ī narrated to us and said: 'Umar ibn Al-Haytham narrated to me and said: It was said to Ath-Thawrī: *"What do you say about a man who prayed behind a qadarī?"*

He said: *"Repeat it, even after four years."*

94 / 633 – Muhammad ibn Al-Wazīr narrated to us and said: Marwān narrated to us and said: Al-Awzā'ī said: *"One should not pray behind the qadarī, except if he is forced to."*

95 / 634 – Abū Hafs 'Amr ibn 'Uthmān narrated to us and said: Baqiyyah narrated to us and said: I asked Az-Zubaydī: *"Should one pray behind the people of innovation, or a rejecter?"*

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[329] This is a chapter from the Harbs "Masāil" (At-Tahārah was-Salāh) (1/522) from the chapters regarding the prayer.

So he said: *"If he is a governor, then you have no choice and you are excused. And if he is not a governor, then do not pray behind him."*

96 / 635 – 'Abdah ibn 'Abdir-Rahīm narrated to us and said: Baqiyyah ibn Al-Walīd said: Habīb ibn 'Umar Al-Ansārī said, from his father who said: I heard Wāthilah ibn Al-Asqa' saying: *"If I prayed behind a qadarī I would verily repeat my prayer."*

97 / 636 – Abū Ma'an narrated to us and said: Al-Hasan ibn Habīb narrated to us (and said): Nūh ibn Ja'wanah narrated to us and said: 'Abdul-Karīm narrated to us and said: Ibn 'Abbās said: *"That I would pray behind the dead body of a donkey is more beloved to me than praying behind a qadarī."*

98 / 637 – Abū Taqī Hishām ibn 'Abdil-Malik narrated to us and said: Yahyā ibn Sa'īd Al-'Attār said: 'Īsā ibn Sālih narrated to us, from Harb ibn Surayj who said: I said to Muhammad ibn 'Alī: *"We verily have a qadarī imām and we pray behind him?"* He said: *"For how long did you pray behind him?"* I said: *"For three years."* He said: *"Repeat your prayer even if you had pray (the replacement prayers) for thirty years."*

99 / 638 – And I heard Ishāq saying: *"Whoever says I am a mumin (believer), he is a murjī."* I said: *"Should one pray behind him?"* He said: *"No."*

100 / 639 – Ibrāhīm ibn 'Abdillāh Al-Ansārī narrated to us, from Abū 'Ubayd who said: *"As for the prayer behind the qadarī, khārijī and murjī, then I do not like it nor do I believe it should be done. But if a man prays (behind them) I would not call his prayer invalid nor would I order him to repeat it."*

101 / 640 – Ahmad ibn Hanbal narrated to us and said: Mu'tamar ibn Sulaymān narrated to us, from Layth, from Nu'aym ibn Abī Hind who said: 'Umar ibn Al-Khattāb said: *"Whoever says that he is a mumin, then he is a kāfir. And whoever says he is an 'ālim (knowledgeable or scholar), then he is a jāhil (ignoramus). And whoever says he will be in Paradise, then he will be in Hellfire."*

Chapter: Regarding the prayer behind the one who prefers 'Alī over Abū Bakr and 'Umar (*radiAllāhu 'anhum*)[330]

102 / 641 – It was said to Ahmad ibn Hanbal: *"The prayer behind a man who prefers 'Alī over Abū Bakr and 'Umar?"*

He said: *"One should not pray behind him."*

103 / 642 – Ahmad ibn Yūnus narrated to us and said: I heard Zāidah saying: *"If he (i.e. the imam) is a rāfidī I would not pray behind him."*

104 / 643 – Ibrāhīm ibn 'Abdillāh Al-Ansārī narrated to us [and said: Abū Al-'Abbās narrated to me] and said: I heard Abū 'Ubayd saying: *"There is no difference to me whether I prayed behind a jahmī and rāfidī, or I prayed behind a Jew and a Christian."*

He said: And I heard Abū 'Ubayd saying: *"I do not pray behind the one who does not prefer Abū Bakr over all of the creation after the Messenger of Allāh (sallAllāhu 'alayhi wa sallam)."*

[330] This is a chapter from the Harbs "Masāil" (At-Tahārah was-Salāh) (1/524) from the chapters regarding the prayer. And see the chapter before it.

Chapter: Regarding the people of innovation – also[331]

105 / 644 – Harb said: I said to Ahmad: *"So do you dislike the prayer behind all of the people of innovation?"*

So he said: *"They are verily not all the same."*[332]

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[331] This is a chapter from the Harbs "Masāil" (At-Tahārah was-Salāh) (1/525) from the chapters regarding the prayer.

[332] "Fath Al-Bārī" by Ibn Rajab (6/192).

Ibn Rajab said in "Fath Al- Bārī" (6/191): *"And a group differed between the severe innovation and other than it:*

So Abū 'Ubayd said – regarding the one who prayed behind the jahmī and rāfidī – he should repeat it. And whoever prays behind a qadarī, murjī and khārijī, he would not order to repeat it.

And likewise Imām Ahmad. He said regarding the prayer behind the Jahmiyyah: 'It is verily repeated.'

And the jahmī for him is the one who says: that the Quran is created. And he is verily a kāfir. Or the one who stops and does not say: created or not created. And he also said that the prayer behind such a person is repeated. And he said: 'One does not pray behind the one who says: My pronunciation of the Quran is created. And he is (also) a jahmī.'

Ad he said: 'One does not pray behind the qadarī if he says: He does not know a thing until it occurs. Because such a person is a kāfir. And if he prayed (behind him) he repeats it.'

And he also said regarding the qadarī: 'If he is an inviter and a disputer then the prayer behind him is repeated.' And this is interpreted as (applying for) the one who does not reject the pre-existing knowledge.

And he said regarding the Khawārij: 'If they conquer a country, then pray behind them.'

And he said another time: 'The Jumu'ah is prayed behind them. Ibn 'Umar prayed behind Najdah Al-Harūrī.'

And he said regarding the rāfidī who insults the Sahabah: 'One does not pray behind him.'

And he said regarding the one who prefers 'Alī over Abū Bakr and 'Umar: 'If he is ignorant and has no knowledge, then pray behind him. I hope that there is no harm in that. But if he takes it as a religion, then do not pray behind him.'

And he said regarding the murjī – and that is the one who does not include the deeds in īmān: 'If he is an inviter then do not pray behind him.'

And he said regarding the prayer behind the people of desires: 'If he is an inviter and argues for his innovation, then do not pray behind him. And if not then no harm.' And this is interpreted to the people of innovation where the person does not become a kāfir (due to the innovation including beliefs of kufr). But as for the (innovation) where the person becomes a kāfir then the prayer is repeated. Just as this has gone forth from him."

106 / 645 – Sa'īd ibn Mansūr narrated to us (and said): 'Abdullāh ibn Al-Mubārak narrated to us, from Hishām ibn Hassān, from Al-Hasan that he was asked about the innovator (and) the prayer behind him?

He said: *"Pray behind him, and upon him is his innovation, humiliated and blameworthy."*

107 / 646 – Abū Umayyah Muhammad ibn Ibrāhīm narrated to us (and said): Kathīr ibn Hishām said, from Ja'far ibn Burqān who said: I asked Maymūn ibn Mihrān and said: *"What do you think about the prayer behind a man about whom it is said is from the Khawārij?"*

So he said: *"You verily do not pray to him, you are praying to Allāh. We verily prayed behind Al-Hajjāj and he is harūrī azraqī."* So I looked at him, so he said: *"Do you know what the harūrī azraqī is? He is the one whom if you opposed a verse he would call you a kāfir and allow your blood. And Al-Hajjāj was as such."*

108 / 647 – Abū Umayyah narrated to us (and said): Qubaysah narrated to us and said: Sufyān narrated to us, from 'Uqbah Al-Asdī, from Yazīd ibn Abī Sulaymān who said: *"Abū Wāil used to pray with Al-Mukhtār and attend the Jumu'ah prayer with him."*

109 / 648 – And Ishāq was asked about the prayer behind Ashāb Ar-Raī (followers of opinion)? He said: *"If he is righteous then no harm."*

110 / 649 – Ishāq narrated to us and said: I heard Yahyā ibn Ādam saying: *"I prayed behind Muhammad ibn Al-Hasan, and I repeated my prayer due to his poor prayer."*

111 / 650 – I said to Ahmad: The prayer behind the one who says aloud: (*Bismillāhi Ar-Rahmān Ar-Rahīm*)?

He said: *"There is no harm in that if he is not an innovator."*[333]

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[333] "Al-Masāil" (At-Tahārah was-Salāh) (1/413).

Chapter: Regarding backbiting the people of innovation

112 / 651 – Harb said: I heard Ahmad saying: *"If a man is an innovator and this is obvious or he announces this openly, then there is no backbiting of him (i.e. speaking bad behind him behind his back is not considered backbiting)."*[334]

113 / 652 – I asked Ishāq about backbiting the people of innovation?

He said: *"They have no hurmah (protection or inviolability)."*

And it was mentioned from Ibn Al-Mubārak that he said: *"There is no backbiting of them, but I dislike that a man makes his tongue used to (speaking bad about people)."*

And disapproval was mentioned from Ibn Sīrīn.[335]

114 / 653 – I asked Muhammad ibn Bashār and said: *"A man backbites the people of innovation?"*

He said: *"There is no backbiting of them, and it doesn't appeal to me. But as for your saying: 'Verily fulān is an innovator', then this is not backbiting.*

And similar is your saying regarding the hadīth: 'Fulān used to make mistakes, and fulān was more precise than fulān' and similar to this, then this is not backbiting, rather it is something which we clarify for the people."

I said: *"What if a man says: 'Amr ibn 'Ubayd was an evil man and 'Abbād ibn Suhayb was an evil man."* Then it was as if he made an exception in this.[336]

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[334] Narrated by Harb in his "Masāil" (1405). And Al-Khallāl narrated it from Harb as it is in "Al-Ādāb Ash-Shar'iyyah" (1/361).
[335] Narrated by Harb in his "Masāil" (1406).
[336] Narrated by Harb in his "Masāil" (1407).

115 / 654 – Yahyā ibn ʻUthmān narrated to us and said: Baqiyyah informed us and said: I asked Al-Awzāʻī and said: *"Who is the one I should abstain from (saying anything bad about)? I see a man drink alcohol, commit fornication and perform deed which are not allowed for him?"*

He said: *"If he keeps it a secret, then it is not for you to mention it.*

But if the one who performs it does not care who sees him and he does not screen himself, then there is no backbiting of him."[337]

116 / 655 – Ahmad ibn Nasr narrated to us and said: ʻAbdullāh ibn Ghālib and ʻUmar ibn Hārūn narrated to us, from Ar-Rabīʻ ibn Surayh, from Al-Hasan who said: *"There is no backbiting of the people of innovation."*[338]

117 / 656 – ʻAbdullāh ibn ʻAbdil-Wahhāb narrated to us and said: Ziyād ibn Ar-Rabīʻ narrated to us, from ʻAbdur-Rahmān ibn Udhaynah who said: Our *ashyākh* (pl. *shaykh*) said: *"Three (types of people) have no backbiting: The unjust oppressing ruler, the sinner who exposes his sins and an innovator."*[339]

118 / 657 – ʻAbdullāh narrated to us and said: Abū ʻAwānah narrated to us, from Qatādah, from Al-Hasan who said: *"There is no inviolability between you and the fāsiq (sinner)."*[340]

119 / 658 – Abū Maʻan narrated to us and said: Muʻādh ibn Hishām narrated to us and said: My father narrated to me, from Qatādah, from Al-Hasan that he used to say: *"There is no inviolability for the fājir (immoral)."*[341]

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[337] Narrated by Harb in his "Masāil" (1408).
[338] Narrated by Harb in his "Masāil" (1409) and Al-Lālakāī (280).
[339] Narrated by Harb in his "Masāil" (1410).
[340] Narrated by Harb in his "Masāil" (1412).
[341] It was narrated in "As-Samt" (231) from As-Salt ibn Turayf who said: I said to Al-Hasan said: *"An immoral man who exposes his immorality; is me mentioning what he has (of sins) backbiting?"* He said: *"No, and (he is shown) no respect."*

Qatādah said: *"So it was as if he believed that if you backbite the immoral person who prays, that there is no harm in that."*[342]

120 / 659 – Muhammad ibn Rāfi' narrated to us and said: Al-Jārūd ibn Yazīd narrated to us and said: Bahz ibn Hakim narrated to us, from his father, from his grandfather who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Do you feel ashamed and abstain from mentioning the fājir? When will the people (then) know him? Mention him with what he has (of mistakes) so the people can be aware of him."***[343]

121 / 660 – I asked Ishāq: about the backbiting of the oppressing ruler?

He said: *"It is not (backbiting when) regarding them. Except that it is disliked that a person makes his tongue used to (speaking bad about people)."*[344]

122 / 661 – Al-Akhdar narrated to us and said: 'Ārim narrated to us and said: Wuhayb ibn Khālid narrated to us and said: I heard 'Ubayd-Allāh saying regarding the backbiting of the Khawārij and the ruler who has publicly shown (his mistakes): that he did not see any backbiting of them. But as for them one about whom it is

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[342] Narrated by Harb in his "Masāil" (1413).

[343] Narrated by Harb in his "Masāil" (1414).
Narrated by Al-'Uqaylī in "Ad-Du'afā" (977), Ibn Abī Ad-Dunyā in "Dham Al-Ghaybah" (38) and "As-Samt" (220), At-Tabarānī in "Al-Kabīr" (7/577/1010) and Al-Bayhaqī in "Al-Kubrā" (10/210). And he (Al-Bayhaqī) said: *"The hadīth is known by Al-Jārūd ibn Yazīd An-Naysabūrī, and the people of knowledge rejected it for him due to the hadīth: I heard Abū 'Abdillāh Al-Hāfidh saying: I heard Abū 'Abdillāh Muhammad ibn Ya'qūb Al-Hāfidh more than one time saying: Abū Bakr Al-Jārūdī used to say when he passed by the grave of his grandfather on the graveyard of Al-Husayn ibn Mu'ādh: 'O my father, if you had not narrated the hadīth of Bahz ibn Hakīm I would verily have visited you.'"* Al-Bayhaqī said: *"And verily did a group of the weak steal it from him and they narrated it from Bahz ibn Hakīm, and none of it is correct."*
And Imām Ahmad and Al-'Uqaylī said: *"It has no foundation."* See "Al-Ādāb Ash-Shar'iyyah" (1/262).

[344] Narrated by Harb in his "Masāil" (1415).

known that he is a sinner and he likes to screen himself, then he considered that (i.e. speaking about him) backbiting from them.[345]

123 / 662 – I asked Ishāq about backbiting the people of *shirk*?

He said: *"I do not dislike it, but I dislike that he makes his tongue used to (speaking bad about people)."*[346]

124 / 663 – Abū Ma'an narrated to us and said: Mu'ādh ibn Hishām narrated to us and said: My father narrated to me, from Qatādah, from Muhammad ibn Sīrīn: that he used to dislike the backbiting of a Christian.[347]

[345] Narrated by Harb in his "Masāil" (1416).
[346] Narrated by Harb in his "Masāil" (1417).
[347] Narrated by Harb in his "Masāil" (1418).

Chapter: Marrying the sinners and the people of desires[348]

125 / 664 – Harb said: And Ahmad was asked about marrying the sinner who drinks alcohol and the people of desires, and he disliked that very much. And I heard him saying: *"If he says these words which are kufr, then he is not married."*

126 / 665 – Ahmad ibn Al-'Abbās Al-Ahwāzī narrated to us and said: 'Abdullāh ibn Abī Al-Aswad informed me and said: I heard 'Abdur-Rahmān ibn Mahdī saying: *"If a man from the Jahmiyyah asked me for a slave girl in marriage, I would not marry (her to) him."*

127 / 666 – I said to Abū Bakr Muhammad ibn Bashar: *"Can I marry from the Qadariyyah and give (someone) to them in marriage?"* He said: *"Refuge is sought with Allāh (from doing so)."*

128 / 667 – 'Alī ibn 'Uthmān narrated to us and said: 'Awn narrated to us, from Mūsā who said: Mu'āwiyah ibn Qurrah used to prohibit us from accompanying the one asking for a woman in marriage, if he was not satisfactory (i.e. due to having mistakes in belief, committing sins, having bad manners, etc.).

[348] This is a chapter from the Harb's "Masāil" (1/366-368) in (Kitāb An-Nikāh) and I verily placed it in the appendices due to its relation with the chapters of *Sunnah* and belief.

Chapter: Regarding the one who insults Allāh – the Exalted – or His Prophet (*sallAllāhu 'alayhi wa sallam*)

129 / 668 – Harb narrated in his "Masāil" from Layth ibn Abī Salīm, from Mujāhid who said: A man was brought to 'Umar who had insulted the Prophet (*sallAllāhu 'alayhi wa sallam*) so he killed him. Then 'Umar said: *"Whoever insults Allāh or insults any of the prophets, then kill him."*

Layth said: And Mujāhid narrated to me, from Ibn 'Abbās who said: "*Whichever Muslim insults Allāh or insults any of the prophets, he has verily rejected the Messenger of Allāh (sallAllāhu 'alayhi wa sallam). And this is apostasy and he is asked to repent. Then either he retracts it or he is killed. And whoever among those who have a covenant (with the Muslims) becomes stubborn and insults Allāh or any of the prophets or he expresses this openly, then he has verily broken the covenants so kill him."*[349]

130 / 669 – And from Khalīd: that a man insulted 'Umar ibn 'Abdil-'Azīz so 'Umar wrote: *"Verily no-one (who insults another person) is killed, except the one who insults the Messenger of Allāh (sallAllāhu 'alayhi wa sallam). Rather whip him some lashes on his head, and if I knew that this was not better for them then I wouldn't have done it."*[350]

[349] "Zād Al-Ma'ād" by Ibn Al-Qayyim (5/60).

[350] Ibn Taymiyyah said in "As-Sārim Al-Maslūl 'alā Shātim Ar-Rasūl" (2/388): *"It was narrated by Harb. And Imām Ahmad mentioned it. And this is well known regarding 'Umar ibn 'Abdil-'Azīz, and he is a righteous Khalīfah who is knowledgeable regarding the Sunnah and a follower of it."*

Chapter: Does the *mushrik* have any *wilāyah* (guardianship)

131 / 670 – Harb said: I said to Ahmad: *"A woman whose father is a Christian and her brother is a Muslim. Who gives her away in marriage?"*

He said: *"The brother."*

I said: *"Then does the mushrik have any wilāyah (guardianship) in anything?"*

He said: *"No, not at all."*[351]

132 / 671 – Harb said: I asked Ishāq and said: *"A majūsī man has a Muslim daughter. Can the father marry her off?"*

He said: *"The father cannot marry her off, rather some of her Muslim relatives should marry her off, (for example) on the uncle's side or others than them."*

133 / 672 – Abū Hishām narrated to us (and said): Hassān ibn Ibrāhīm narrated to us and said: Sufyān said regarding a *mushrik* man who married his daughter while she was young with her consent, but her guardians refused to allow the marriage (to take place)?

He said: *"If her father marries her while she is young and she is completely satisfied, then the marriage is allowed, and it is not for her guardians to refuse this. And if he marries her while she is young then this is allowed (as well)."*

134 / 673 – Muhammad narrated to us (and said): Hassan narrated to us and said: Sufyan said regarding a *mushrik* who married his daughter while she is a Muslimah with her consent, but her guardians from the Muslims refused to allow the marriage?

[351] "Ahkām Ahl Al-Milal" by Al-Khallāl (434).

He said: *"If her father marries her and she is completely satisfied, then the marriage is allowed, and it is not for the guardians to refuse this."*

135 / 674 – Abū Ma'an narrated to us and said: Abū Bakr Al-Hanafī narrated to us and said: Sa'īd narrated to us, from Qatādah who said: *"The Muslim is worthier (of marrying her off) and his marriage is more allowed, and if he (i.e. the father) is a Christian, then he (i.e. the Muslim) should marry her off before him."*

136 / 675 – I asked Ishāq: about a mushrik who wanted to marry his daughter. Then a Muslim sat and found a spouse for them.

He said: *"They should not be helped by testifying (at their marriages) nor by anything else."*

Divorcing the people of *shirk*[352]

137 / 676 – I asked Ishāq about divorcing the people of *shirk*.

He said: *"It is allowed."*

138 / 677 – Al-Musayyib ibn Wādih narrated to us and said: Ibn Al-Mubārak narrated to us, from Sa'īd, from Al-Hakam and Hammād regarding the *mushrik* who divorces his wife during his (i.e. him being upon) *shirk*?

He said: *"It is allowed."*[353]

[352] This is a chapter from the Harb's "Masāil" (1/521) in (Kitāb An-Nikāh) and I verily placed it in the appendices due to its relation with the chapters of *Sunnah* and belief.

[353] Ibn Abī Shaybah (19437) and "Al-Awsat" (9/311) (The mention of divorcing the people of *shirk*).

Chapter: Regarding the children of the *mushrikūn*[354]

139 / 678 – I asked Ishāq about the children of the disbelievers?

So he said: *"Leave their affair to Allāh. Allāh knows what they would have been doing."*

He said: *"And the children of the Muslims are in Paradise."*

Ishāq said: *"And none of you should testify for a boy who dies (saying): I testify that this boy is in Paradise."*

He said: *"And Ibn 'Abbās was asked about the newborn: if they will be in Paradise?*

So he said: 'It is enough for you what Musa and Al-Khidr disputed about.'"

140 / 679 – Ishāq narrated to us and said: Baqiyyah ibn Al-Walīd informed us and said: Muhammad ibn Ziyād narrated to me and said: 'Abdullāh ibn Abī Qays narrated to me and said: 'Āishah the wife of the Prophet (*sallAllāhu 'alayhi wa sallam*) narrated to me, when what I asked her about the offspring of the *mushrikūn* and the believers, so she said: *"I asked the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) regarding them?"* So he said: ***"With their fathers."*** She said: I said: *"O Messenger of Allāh, without any deeds?"* He said: ***"Allāh knows best of what they would have been doing."***[355]

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[354] This is a chapter from the Harbs "Masāil" (2/957) in (Kitāb Al-Ādāb) and I verily placed it in the appendices due to its relation with the chapters of *Sunnah* and belief.

[355] Narrated by Ishāq in his "Musnad" (1671) and Abū Dāwūd (4714).
And Al-Bukhārī (6598) and Muslim (6858) narrated it from the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*) that the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) was asked about the children of the *mushrikūn*, so he said: ***"Allāh knows best about what they would have been doing."***
And Al-Bukhārī (6598) narrated a similar *hadīth* from Ibn 'Abbās (*radiAllāhu 'anhu*).

141 / 680 – Ishāq narrated to me and said: Jarīr informed me and said: Al-'Alā ibn Al-Musayyib narrated to us, from Al-Fudayl ibn 'Amr Al-Fuqaymī, from 'Āishah bint Talhah, from 'Āishah the Mother of the believers who said: *"A boy from the Ansār died, so I said: 'Good news to him. A bird from the birds of Paradise.' So the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) said:* ***"O 'Āishah, do you not know that Allāh created Paradise and Hellfire, and He created inhabitants for Paradise and He created inhabitants for Hellfire."***"[356]

[356] Narrated by Ishāq in his "Musnad" (2/448) and Muslim (6861).

Chapter: Regarding the whispering of the heart[357]

142 / 681 – I heard Ishāq saying regarding the *hadīth* of the Prophet (*sallAllāhu 'alayhi wa sallam*), his companions and the *Tābi'ūn* regarding the whispering: ***"It is verily the pure īmān – or the clear īmān."***

Ishāq said: *"If he banishes the whispering from himself, then his banishment of it is the pure īmān. The whispering (itself) is not the pure īmān, rather the banishment of it. As for the whispering which befalls the heart and he does not banish it, then this is the destruction."*

He said: *"As for what was narrated from the companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam): that they used to consider not having whisperings as a deficiency. So it was not that they considered merely the whisperings as a deficiency, rather they used to when this would befall them they would banish it from themselves. So if it would not befall them, then they would consider it a deficiency, because the banishment (of it) for them is a virtue."* Or as he said.

143 / 682 – Abū Sahl Bishr ibn Mu'ādh narrated to us and said: Yūsuf ibn 'Atiyyah narrated to us and said: Thābit Al-Bunānī narrated to us, from Anas ibn Mālik that some of the companions of the Prophet (*sallAllāhu 'alayhi wa sallam*) complained to him of what they found in their chests of these whisperings. He said:

So the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Allāhu Akbar, Allāhu Akbar. That is the pure īmān."***[358]

144 / 683 – Abū Sahl said: I said to Al-'Utaybi: *"Verily the slave of Ar-Rahmān – and he praised him with good words – what did he mean with his words:* ***"That is the pure īmān."****?"*

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[357] This is a chapter from the Harbs "Masāil" (2/959) in (Kitāb Al-Ādāb) and I verily placed it in the appendices due to its relation with the chapters of *Sunnah* and belief.

[358] Narrated by Abū Ya'lā (4128) and Ibn 'Adī in "Al-Kāmil" (6/324). And Muslim (257 and 259) narrated it with a slight different wording.

So he said: *"He meant by it: (that) the fear which they complained about to the Prophet (sallAllāhu 'alayhi wa sallam) which they found in their chests, that is the pure īmān."*[359]

147 / 686 – Harb ibn Ismā'īl Al-Karmānī said: I said to Ishāq – i.e. ibn Rāhūyah – what is the meaning of his words: *"None of you should be an imma'ah."*?

He said: *"That a person says: If the people go astray I (also) go astray. And if they become rightly guided I (also) become rightly guided."*[360]

148 / 687 – Harb said: I said to Ishāq: A man says to a *mushrik*: that he verily is an intelligent man.

He said: *"One should not say like that to them, because they have no intelligence (at all)."*[361]

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[359] Al-Marwazī said in "Ta'dhīm Qadr As-Salāh" (p. 482): *"The meaning is not that the whisperings in the soul is the clear īmān, rather it means: that which they showed of dislike out of fear of Allāh – 'azza wa jalla – (is the clear īmān) since they chose to fall from the sky instead of speaking about it. And no-one will be pleased with falling from the sky and become ashes except out of extreme fear. And that fear is the clear īmān. Because if he found whisperings (in his heart) from the aspect of shirk then he looks to what Allah has prepared for the people of shirk of punishment, and then he becomes pleased with being ashes. Because the one who looks to anything of the punishment of Allah with full certainty, then everything which is besides becomes easier for him and lesser."*

[360] Narrated by Al-Khallāl in "As-Sunnah" (944) by way of the author.

[361] "Ahkām Ahl Adh-Dhimmah" by Ibn Al-Qayyim (3/1325).